

A COMMENT tarpe vpon the

Prophet Mycha.

Wrytten by Anto-
ny Gilby.

(.*.)

Anno Domi.M.
D.LII.



MEMORANDUM

TO THE HONORABLE SECRETARY OF STATE

DEPARTMENT OF STATE

WASHINGTON, D. C.

1914

RECEIVED



A p̄face wyth the summe of
the Chapters and the tyme
and life of the p̄phet.

The word of God to Micha of the Tere
Maresha in the dayes of Jo-
tham, Achaz, Jekhiah kyngs
of Iuda, whych he dyd see o-
uer Samaria and Ierusalē.



We doo neede no newe p̄-
phetes. We do neede no mo
p̄phesyes. We do neede
no mo Miracles, sygnes,
or tokens, whych nowe
dolpue in these latter dayes: if we wyl
call olde thynges to memorye: neyther
if we wyl not beleue the olde hystory re-
ported by Moyses, and the terryble thyn-
gynge of the p̄phetes, coulde we
beleue if the greatestte mirracles of rap-
sunge the deade, to speake amonges vs
were wroughte in oure dayes (as Christe
oure saupoure sayeth too the ryche glot-
ton.) Wherefore suffer me, I beseeche
the, too renewe olde thynges wyrtten
by thys p̄phete Micha, the mooste
eareneeste rebuker of vyce in thys tyme,
and the mooste dyligente watchmanne
to warne booth of good and euill,

A. 12. for

A Commentary vpon
For to come vnto hys people, and if so be
that the wordes of this olde truthe, doo
chafe your olde sores in thys perilous
tyme, wherein all olde euylles seme too
haue dyscysed them selues wth newe
vices: rather suffer them to be ryped
to the harde coare, then to spourne im-
pudentlye agaynst the pycke, to stryue
agaynst the streame. For the time is at
hande by the vntychangeable appoynte-
ment of the euerlyupinge Lord and most
myghty Iudge, when euerye man shall
be tryed and Iudged, approued or re-
fused by the thoughtes of hys hearte,
by the wordes of hys mouth, and by
the fruts of hys owne imaginacions.

¶ Therefore thys dyligent watcheman,
warneth especiallye of thys iudgmente
in the entree into hys prophete, in the
fyrste Chapter sayinge: that the Lord
hym selfe wyl come downe moste ter-
riblye to the wycked, & the mountaynes
shall melte, the valeis shall vade and va-
upsh like waxe before the fyre flame.

¶ And in the seconde chapter he cryeth
forthe woo, dampnacion, and the soore
vengauce of God agaynst the vayne
thoughtes and Imagynacions of the
myghty men of the world, agaynst theyr
wycked workes and threatennges of
the

the Prophet Micha.

the true prophetes.

In the thyrd Chapter he reppeth more fully
neare the coare of theyr crueltie and ex-
tortion. He uttereth the flattery of theyr
chaplaines (as we do call them) the false
prophetes, flatteryng vpon them for ad-
uantage and bolsteringe them vp in
wyckednesse, the lynkyng together of
the Judges and hygh Officers, theyr
byberie and avaryce, and for theyr wy-
ckednesse he threateneth vtter desolacy-
on to theyr ctyes.

In the.iiii. he promyseth a kyngdome iiii.
farre contrarie to thys kyngedome to
come vpon earthe, full of knowledge,
quietnes, and peace, which is the kinge-
dome of Messyiah, wherein al the chosen
Jacob shall be restored to theyr honoure
promysed, and theyr ennemyes vtter-
ly destroyed.

In the.v. he threateneth the desolacy-
on of Hierusalem, the robbers dought-
ers (as Hierome dothe translate) and
immediatlye adioyneth a large & playne
promyse of Messyiah our saupour too be
borne in Bethlem, a dyspyled byllage, he
declareth hym to be both God and man,
and sheweth howe he shall feede Jacob
and be hys peace. But he shall feede the
land of Nimroth with theyr ennemyes
A.iii. wyth

A Commentary vpon
wth they^r owne swearde pointes.
bi. In the sixte he contendeth wth the
people in the personne of God for they^r
ingratitude, teachynge the true wor-
shyppe of God to stande in iudgemente,
mercy, and the reuerence of the sacrate
magesty of the almyghtye. He detesteth
in the parson of God al dysceitful dea-
lynge and promiseth wth the recompens
and iust rewardes for al euil doers.

bii. In the. vii. and laste Chapter, the pro-
phet bewaileth the scarcety of the good,
the smal truste of worldeleye frende shyp,
he teacheth paciēce, he geueth comforte,
hee promyseth deliuerance to faythe-
full Jacob, to the shame and confusy-
on of Gods ennemyes, and the laude
and prayse of God hys great mercy and
trithe. Amen.

Thus haue we heare in this prophete
holesome doctrine for all ages. For the
spyte of God seeth from time to tyme
continuallie oure iniquities, and cry-
ueth euer more there agaynste. No hyl is
so hyghe, no valye so lowe, that hee se-
eth not. He shaketh the foundations of
the earthe, when he rebuketh the worlde
in the rigoure of his wrathe.

Let vs therefore remember the olde
worlde before vs plaged for synne, drow-
ned

the Prophet Micha.

ned for thei wickednesse, and feare the
fire of Goddes wrath, threatened by the
Prophetes, to be kindeled in these laste
times, to the euerlastinge destruction of
all euill doers, who with the deuill and
his angels shal haue a worme, the which
shal hereafter gnaw and grate their con-
science for euer, and a fire torment whi-
che shal neuer be quenched, wherof oure
Prophete warneth the wycked worlde,
threatning wo and damnacion with fer-
uente spirite and sorowe of heart, brast-
inge forth into teares, yellinge and sigh-
inge for the euyls he dyd see towards
them. Micha. i.

For this Prophet Micha semeth to
be another Elias feruente in spirit and
zelous for the glorie of God. He was of
the princelie tribe of Iuda, and there-
fore acquainted with the priuie practi-
ces of the potētes and princes, he did
wel inoughe knowe thei ydle deuyses,
thei vaine imaginacions and could es-
pye the lynkynge together of the hygh
officers and Iudges. He liued in tyme
of Isaiah, Hoseah, and Amos, vnder
these.iii. kynges. Notham Achaz & He-
zekiah, A man of suche an hygh reuelat-
cyon that Isaiah dare alledge the grea-
test mysterpes of his whole prophcy of
A.iii. the

A Comuentary vpon :
the spiritual kyngedome of Christe and
of the greate tranquyllytpe vnder hym
by the same woordes that thys manne
of God Micha hadde spoken them.
It shalbe in the laste daies, and so forthe
Esaye.ii. Hieremial also alledgeth hym
by name sayinge . Micha of Marecha
was a prophete in the dayes of Eze-
ah and saythe to all the people of Juda.
Thus saythe the Lorde of hostes, Sion
shalbe plowed lyke the feilde, and Ihe-
rusalem shall be an heape of stones, and
the hyll of the house of the Lorde shalbe
an hyghe woode, Hieremie. xvi. and the
same is red the thyrde Chapter of oure
prophet worde for worde.

We do reade of .ii. prophetes of this
name. The fyrst is named Micha the son
of Gemla an Israelite, whom Achab did
saye that hee had onely lefte one aloue
amonges al the prophetes of the Lords
but I do hate hym (saythe he) for he nea-
uer prophecied good towards me. iiii.
kynges. xii. The other is of Juda (our
prophet) which liued almost .ii. C. yeres
after p. first Micha. He was bozne in a ci-
ty called Marecha, whiche is in the tribe
of Juda. Josua. xv. Hys propheci is ge-
neral to al cities & countres, but vnto Ie-
rusale & to Samaria, he chiefly vttereth
hys

the prophet Micha.

hys threathinges, because there he dyd knowe and see theyr wyckednes to bee great. Amongst whom he dyd see cruelty, rtyouson, tyranni, couetousnes, auarice ambition, the contempt of God his true religion, Idolatry, and lyke abhominacions to raygne (not only bryngyng) but by the chiefe Lordes, greatest prelates, and princes, practysed, vsed, and frequented. In hys tyme bothe these.ii. kingdōs wer greuously vexed wth wars wthout, & treasōs within them selues. They wer polluted & defyled wth Idolatrye. So far geuen ouer to mindes reprobate, that forgettyng al true worship of God and all natural inclinacion, they did sacrifice theyr owne chyldren by fyre vnto Baall. These wicked times wherein hee liued vnder Iotham, Achaz, and Iehiskiah, ar set forth in the.iii. booke of the kinges. xv. xvi. and. xvii. Chapters.

As for Samaria, it was geuen ouer to al wickednesse. zacharia the wycked & Idolatrous kinge raigning but. vi. monethes, was traitorously slayne by Sellum. Whiche Sellum vsurping þe crowne but one moneth, was slayne by Manahen, which also slew al the inhabitants of Asapha and most cruelly murthered al the women with childe, and ript their bellies

A Commentarie vpon
bellies, and tiranousse wpth taxes and
tributes did bere all his subiectes, to
maintaine hys wickednesse, whiche cau-
seth our Prophet to saie, that they dyd
flay theyr skins of their backes, and the
flesh of their boanes. Then Shacea his
sonne raigned after him one yere, as wic-
ked as his father, and they all walked in
the wicked waies of Jeroboam the sonne
of Nabat, which set vp the golden calfe.
Therefore were they geue ouer to minds
reprobate with gredines to fulfil al their
wicked lustes.

In the seconde yere of the raigne of
Shacea the sonne of Manahem, Shacea
the sonne of Omalia wrought treason a-
gainste him, slewe him, and vsurped the
crowne and departed not from the wic-
ked waies of his predecessours kinges
of Samaria. Under him Theglathphal
laster the king of Assiria, inuadeth Ba-
lile, and carieth awaie captiue the tribe
of Nephtalim. Againe Osee the sonne of
Hela wrought treasō againste this Sha-
cea, slewe him, and vsurped his crowne, A-
gainst whō Salmanasser moueth war, do-
eth beseige his chiefe citie Samaria, ta-
keth & destroyeth it, & so leadeth .x. tri-
bes captiue into Assiria. Thus with wars
& wickednes was Samaria destroyed, &

the prophet Micha.

As sure prophete warned in hys tyme,
broughte to an heape of stones whiche
myght haue caused Ierusalem to haue
taken heede to his threathyngs. But no
warninge can serue the wicked and stif-
necked. For Iotham the kyng of Iuda
and Ierusalem in manye things, a man
praise worthye (though he did seme
of these great plagues fall vpon Samaria
for theyr Idolatry) yet did he suffer his
people to sacrifice in the hyl alters, con-
trary to God his holpe commaundemēt.
As for Achaz king of Ierusalem, he was
worste then wycked Achab kyng of
Samaria, for beside al other abhominations
he dyd offer hys sonne in fire vnto
Baal, after the maner of the heathen
Cananees, & spoyled the treasures of the
house of the Lord, to geue them to the
glathphelassar. And though he Ezechiah
p good king folowing him, destroyed p
dols, did breake downe the hyl alters, and
p brasen serpent, though he I say p kinge
him selfe, fauored true religion, yet was
their old wickednes so roted in the herts
of his nobles & cōmons, that besides con-
spiracies & per takings within his owne
realm, & also much war of foze na cyons
without, wherwth God wothelpe pla-
ged his subiectes for their Gobbernes. Al
theyr

A Comuentary vpon
their walled Cyties were taken by Se-
nacherib from the uttermoste borders
vnto Lakys, wherof our Prophet spea-
keth in the fyrste Chapter: yea, Ierusa-
lem was besieged and beleged as he also
prophecypeth that thys plague shuld come
to the gates of Ierusalem.

Nowe we that reade and heare these
olde thynges of Samaria and Ierusa-
lem, theyr kynges and Princes. In the
ende of the worlde, must know that they
are wyrtten for our learnynge, that wee
beynge warned by their scourge, plague,
and fall: shoulde feare to doo the lyke
wyckednesse. And heare in this prophete
theyfelve wee are warned of Idolatrye,
ambicion, and extorsyon. As for Idolat-
rye (thoughe our gouernours here in
Englande throughe the myghtye hande
of God haue for the comfort of hys elect
banished the outwarde shewe thereof)
Yet one sorte makynge thys moost God
lye and glourious faete to serue theyr lu-
ker and gayne to the sclaunder of suche
a notable enterpryse: haue seemed too
chaunge the kinde of Idolatri, making
þ much, which they found heaped about
those idols, to be their God. So that they
maye worthely be called Idolaters, so
long as they haue it, kepe it, & let so much
more

The Prophet Micha.

More by. Neither is it anye newe lea-
ninge to cal this their auarice Idolatry,
for so paule calleth it to Ephesians the
v. Chapter. Another sort there is whiche
in their heartes haue Idolles still, and
utter it when occasion serueth, sayinge:
that it was a good worlde when these
Idols of Walsyngham, Canterburpe,
and theyr blessed Masse were worshyp-
ped and regarded. There bee moo sortes
whiche wyl be called Gospellers, that
haue some theyr bellye for theyr God,
some theyr subtile wytte and worldye
pollicies, some one thing, some a nother
so that in effecte Idolatrye is not banys-
shed, but raigneth more clokedly amōgs
vs, too the ignominie and shame of the
truthe of one God, whiche wee woulde
seame to sette forth and maineteine. As
for ambicion & extorcion the deuill p-
risseth at this dape too stoppe the glori-
ous kingedome of Christe by theym, and
rapseth ambycpous stomackes, haulte,
and proude mindes amongs those whi-
che woulde seeme the stoutest captaines
of godlye cheualrye. Whiche thowwe
theyr vnfaciable ambicion and greadye
desire of gathering al thinges into theyr
hāds: robbeth, & reaueth, pillet, pollet
and oppresseth theyr fellow sougioures.
So

A Commentarie vpon

**So that vnder thep holp profession and
pretensed religion, they do betraye thep
graund captaine and master of religion,
and worketh more wyckedlye of the de-
uyls parte, for the contempt of God hys
word: then doth any one whych openly
beareth hys badge and cognisaunce. A
gainst such therfore byngeth oure pro-
phete soore threathynge, yea terribble
thoundynge. Whereunto it behoueth
hpe and low, the earthe and all earthlye
creatures to geue eare, and to harken.**

**For it is the woorde of the Lorde, not of
man whych wyche bringeth. The Lorde
hym selfe dothe speake it from the holpe
temple of hys magestye, from whence he
shal come downe ryghte shortlye to bee,
both a wptnes and Iudge agaynst vs.**

**Wherefore lette vs iudge oure sel-
ues, nowe warned by God hys woorde,
that we be not iudged of the Lorde, and
so for our wyckednesse wpth the worlde
cōdemned. For our God (whose woorde**

**is now sent amongs vs) is a consu-
minge fyre, before whome no**

**spynne can be cloyed. Hys
woorde is the hammer**

**breakinge the
hard stone.**

(.*)

The word of God to Micha, the Text



The worde
or message
of the euer-
living Iho-
uah (p is) of
hym whiche
now is, that
hath bene,
that shalbe.
By whome
also al thinges

ges haue they? beinge: for so wuche con-
taineth that hye name of God, whyphe
we do for the most part translate (Lord)
thorowoute the Wyble, because the Je-
wes not daring to pronounce it, neyther
by anye other worde beinge able to ex-
pres so muche of God, dothe place in the
stede therof Adonai, whiche dothe signi-
fy Lord. Whiche I do note to this ende
to admonyshe the reader to auoyde such
euillacions as the ennemyes of the gos-
pell haue here to fore styred aboute the
Lord, and oure Lorde, and to teache the
ignorant to haue a deepe consydera-
cion of the magesty of thys Lord, whyphe
is, whypch hath bene, and whypch shalbe,
by whom al creatures haue they? beinge
so ofte

A Commentarie vpon
So oft as they do heate the Lord named
and so call them to the reuerence of the
name of God, so longe by vs Christians
contempned, dispised, and villanously
blasphemed, wpth vsual othes and abho-
minable periwre. Where as the Jewes
dare not speake nor wryte thys greate
name, but wpth meruelous obseruacion
and much reuerence. To our great shame
I do speake it, which do tolle like a ten-
nes ball wpthoute all feare and reuerēce
the name of our Lord God from mouth
to mouthe, accountyng him vnmete for
al good company, especyally for a kings
court whiche wyl not take the name of
god in vaine at euerie other word.

Whye blasphemers muste thys be the
firste entree in youre Courtes and com-
panye, to shake of the feare of God. So
despytefullye to breake hys holle pre-
cept and commaundemente, so contu-
melpouslye to abuse hys holpe name,
greate before all creatures, hygh before
the aingels, and terrible to the deupls.
Learne some other courttyng before
thys Lord in his dreadfull maiesty come
downe amonges you. You can talke re-
uerentelye of the kynges Maiesty, hys
hyghnes, hys honorable counsaile, my
Lordes grace, my Lorde Bpshops grace
and

The prophet Micha.

And my ladies grace, & is there nothing
left for the Lord of al Lords, the kyng
of all kynges, but Gods bloude, Gods
wounds, Gods passion, blaspheming out
ragiously both God the father & his son
Christ (who for to saue vs, shed his blud,
suffered these woundes and bitter passi-
on) Is neyther God, who created thee?
nor Iesus Christe, who redemed thee, of
no more reputacion? Is this right cour-
tyng? to set so light by thy creacion? thy
redempcion, thy saluacion? Then cur-
sed be courtynge, wo worthe the wicked
companye.

The Text

Here all people, hearken thou
earth, and al that therein is. The
Lord God be a wytnes againste
you, the Lorde fro his holy tēple.

Loo, no kynges courte is excepted,
but all people muste doo reuerence vnto
thys Lorde, al knees muste bowe before
hys mageste. The heauen is hys seate,
the earth is hys footestoolle. The kinge
in hys pryue chamber hath the thys Lorde
a witnesse of his dooinges. The Lordes
of the pryue counsaile, can not shutte
foorth the of the counsaile chamber, thys
vntrepyouable, wytnesse, No Kyng, no
B.i. Courte,

A Commentarpe vpon
Court, no Emperour, no Pope, nor p^{ri}late
shal worke so priuely, but this Lord
shal espye and se, shall both wptnes and
iudge al their doynges.

Let vs therefore tremble and dplygent
ly geue eare when the Lorde speaketh,
and wpth feare and reuerence hounble
oure selues to hys name, Desiering(as
his sonne taughte vs) hys name too bee
sanctified, halowed, renowned, reuerē
ted and magnified, and waptng moste
obedientlye whyles hys holpe wll bee
fulfilled.

Moses dothe cal heauen and earthe
to wptnes agaynst vs, as doth our p^{ro}-
phete Micha. Deuteronomie. iiii. xxx. and
xxxii. So dothe Esaye also in hys fyrste
Chapter, teachyng vs that the hea-
uens, that is to saye: the heauenlye spy-
rytes and aungels, the earthe, that is
too saye: all menne create vppon the
earth: shall beare wptnesse at the greate
and terryble tyme of Godde hys laste
Judgemente, wpth all trewe preachers
and p^{ro}phetes, agaynst our synnefull
stubbernes, whych wll not repente, be-
yng so oft admonished. Yea the euer-
lyuyng and euerlastyng Lorde in hys
dreadefulle Magestye cometh as an
vntrepyouable wptnesse too aduenge
the

The Prophet Micha.

the contempte of hys holpe name, and all other abhominacions, as thys oure watche manne watneth. Wpll wee not yet stowpe? abate oure wyde, plucke downe oure hyghe courtlye lokes, halte countenaunces, and leaue oure bleather blowne bragges, sette forth wpth shame lesse othes, too the contempte of God his holpe name, and that bytter passion whiche Christe oure sauoure, suffered for vs?

Well, the Lorde is higher then all, and hee wpll shortlye come downe from his holpe temple. Then wto the crown of pryde, the blasphemers of his name. Wdo to the ambitious Tyrants and couetous caities.

Wdo to the droncken in theyr lustes, eyther heare in Englande, or ellesse where, for there is one God whych he hath synne euer sence hee made manne, and one sprite whych he hath by the holpe woorde vttered synne, rebuked it, and foughten againste it frome the begynnyng, one Lorde, whych shall bee boothye wytnesse and iudge ouer all fleshe, whych shall come sodayne-lye vppon the wycked, stronge, and myghty, lyke an hable storme, lyke a Whyle wynde, or lyke a fooden floude

A Commentarpe vpon
of waters fallenge vpon a great playne
Esay. xxxii.

The Text

For lo God shal come fourth
of hys place, he shal come downe
and walke vppon the highe places
of the earthe. And the hylles
shal melte vnder hys feete, the
balayes shal cleaue in sonder, e-
uē as the waxe melteth agaynst
the fyre, and as the waters whiche
fal downe by violence.

Oure prophete Micha dothe painte
the comynge of the Lord to iudgement
booth wpth the Jewes and also wpth
the hole worlde, wpth moost euident si-
militudes of comynge down and wal-
kyng, whiche canne be applyed vnto
God, who fylleth all places but onely by
borowed speache as Moyses dyd saye.
Gen. iii. God did walcke in Paradyse at
the euentpde because he dyd then open
his Magistye moost presentely vnto A-
dam, howbeit vpon our sauour Christe
whome we beleue bodely too be in one
place, not in al: accoꝝding to the sayinge
of the angel vnto the women. He is not
here

the prophet Micha.

heare after hys resurreccyon, but the men of Galile stode and beheld hys humane body, go vp into the heauens. And the aungels saide agayne vnto them: pe me of Galile: This same Iesus shal come agayne, as ye haue seene hym goo vp in to the heauens. Actes. i. And God hath appointed a daye (saythe Paule) when he wpll iudge the worlde wpth ryghteousnes, by thys man, whom he hath raised from deathe. Acte. xviij. The whyche daye and tyme of the Lordes coming, seemeth here to be chiefly and principally describ'd, though the destruction of the Jewes bee therewpth insinuate. For thus dothe Christe hym selfe cople bothe together. xliiij. of Mathewe and Dauid in the. lxxv. psalme doothe adiopne the daye of hys perticuler deliuerance to thys daye of the Lordes coming, sayinge: the Lorde hath heard my voyce frome hys holpe temple. The earth was moued and trembled, and the foundacions of the Mountaynes were troubled, & shaken. The smoke dyd come forth in hys wrathe and the fyre dyd flame from hys face, so that cooles were kindled therewith, he bowed down the heauens & came down, and darknes vnder his fete.

A Commentarpe vpon

Of this daye and of these hyghe places wherupon the Lorde shall walcke, speaketh Esay: the prophete. In that daye the Lorde alone shall be exalted for it shall come vppon all the hyghe and proud, vpon all them that are arrogant, and they shall be brought lowe, and vpon all the hyghe Cedet trees of Libanus, and vpon all the Okes of Basan, and vpon all the highe hilles, and vpon euerye highe tower, the pride of men shall be brought downe, and theyr highe lookes be brought lowe sayth Esay, whiche is the meaninge of our prophete.

The xxx. And the hills shall melt.

For oure God is a consumynge fyre and who is able to abide the heat of his heauye displeasure? and as Esay sayth: the Lorde shall come in fyre, and his Chariot shall be lyke a whyle wynde, too vtter for the hye surge wth greaie rage, and his rebuke in the flame of fire. For in the fyre and the swearde shall the Lorde iudge all fleshe. Esay, lxxi.

Now, where the proude wolde dothe thinke þt the lorde liueth in the heauens, not seing, nether regarding their doings vpon earth. Our prophete rebuketh that grosse opinion, and telleth them that as he yett come terryble downe vpon the mounte

the Prophet Micha.

mounte Sinai, when he dyd geue the
lawe of the .x. commaundementes. Soo
wyl he come wth fyre, to make theyr
heartes to melte, when he wyl aske
accomptes of the keepynge and fulfyl-
lynge of these holpe commaundements.
The whyche fearefull communycacyn
and threatynge maye worthelpe cause
vs in these latter dayes, vpon whom the
end of the world is come, to quake and
tremble, considerynge oure careles lyfe,
whyche do all thynges so wylfullpe and
wickedlye as though either there were
no God at all, or no daye appoynted to
make aunswere for oure doynges. But
the Lorde wyl come spedelye from hys
holpe temple.

For the wyckednesse of Jacob, the Text.
all thys and for the synne of the
house of Israel.

After the Prophete haue threatened
btter destruccyn of the .ii. kyngedomes
Samaria & Ierusalem, set forth by open
similitude of the moūtayns melting, the
vallies cleauing in sonder, lyke as were
bothe before the fyre flame, he sheweth
the cause of the ruin of the both, & of the
great wrath of God, and as all proph-
eyes bee generall beyng geuen by one

A Commentarpe vpon

Spirit, whiche seeth to the ende euermore
stryung agaynst the syn of al nations.
So doth the spirit teach vs that the one
ly cause of Gods wrath in al ages, and
all places, is the synne and wyckednesse
of the world, for the which he said once:
It repenteth me that I made man. Ge-
nesis. vi. For synne God destroyed the
whole world, whiche he had made, bothe
man and beast, saue onlye a seede reser-
ued in the Arke, to preach hys iustice, and
hys mercy, in a new worlde, renewed by
hys spirit. For the proude sinful wordes
of the old Biantes, did the greate plage
of the confusion of languages come vpon
the worlde, whych we do feelee vnto
this day, so that one man vnto another
beinge of a straunge nacion, is made as
it were a dombe and a speecheles beast.
For syn were the .v. cytyes brente wpth
fyre. For synne wer the old Byants Og
kyng of Baalan, and the monstrous
seede of Suachin destroyed. For synne
the Cananites, the Heuites, the Bethi-
tes, the Jebusytes, and to be shorte after
them Who were placed in thep Counties,
the chosenne Israelytes beinge in
nnumber lyke the sandde of the sea,
were myserabyle wasted, destroyed, and
consumed, The. iiii. pryncypall Agona-
ches

The Prophete Micha.

Whiche whiche Danpell describeth, be all
beaten downe for sinne. And the .x. litle
hounes or kyngedomes also, hath bene
euery one of them, oftentimes once chan-
ged and translated. Finallye all realmes
countreys, townes and cityes, shall for
synne haue the lyke ruine and destruccio-
on. Some sooner and soar, to cause the
rest to repent. And at the lengthe all be-
cause the reward of synne is destruccyon
by the myghty Lorde bys vncchangeable
ordynance. So sore a thyng is synne
in the syghte of God, that whosoouer
synneth, deserueth death. This was the
old learning which the Lord taughte A-
dam in Paradise, whych al the seede of
Adam feeleth and tasteth continuallye,
and yet can nether see nor auoyde the
cause of theyr destruccyon. But as Me-
dya did say: Euen seying, wittinge, and
willing we do perishe.

Who was the cause of synne the Text.
to Jacob? was it not Samarye
and who of the hie places of Ju-
da? was it not Ierusalem?

This sentence can not stande as it is
commonly translate, what is the sin; be-
cause the interrogatue in Hebrew is
the masculine gender, & therfore must be
refers

A Commentary vpon
referred to the authoz of the spynne, and
hpe places, wherunto the aunswere also
terueth that Samaria and Ierusalem,
that is to say: the chiefe cities and kings
courtes are the causes of al wyckednesse
and Idolatrous abhominacyon. Euen
to said Elzas to kyng Achab: Thou and
thy fathers house hath troubled Israell
whych haue forsaken the commaundes
mentes of God, and followed Baalam.
For lyke as the kyng and court is, suche
are the people, as the experyence of al a-
ges plapnely teacheth. For the people
alwayes by flatterynge and counterfay-
nyng kynges and prynces, doth imitate
& follow their maner & condicions. And
this is nothyng vnnatural, that the bo-
dy and inferiour members should folowe
the qualites & disposicion of the heade,
but rather impossible that it should be in-
clined any other wayes. Here is to be no-
ted for the variety of traslacyon, of this
text that it is a defectiue sentence, and
by sondry interpreters is diuerslye sup-
plied lyke as many moze in the old Te-
stament. For the Hebrue tonge in sentences
of vehemence, and also of greate haste
doth leaue out certain words caspe to be
understande. *ut mi*, who wyth me, has-
lam, how peace, suche eclippled phraspes
haue

The prophete Micha.

haue we in the Engliſhe tonge, as howe
nowe: hoſte, hoſte. Samaria was the
kings of Iſraels ſeate, as we reade. iii.
Kynge. xvi. Amry king of Iſrael boughte
the hylle Shamoz of Shemer, and builde
it for his palace, wher as the kynge was
named before to reygne in Thyrsa, as
appeareth in the ſame chapter.

This Samaria is much blamed in ſcrip-
ture, becauſe of the golden calves which
Jeroboam ſet vp, & al the kings of Iſra-
el in this cite chiefly mainetained after
hym. And Ieruſalem is annexed as her
ſiſter by birth, being both of one people,
brought forth of Egypt, and alſo like of
condicidinal kinde of abhominacions,
as the thyrde Chapter of Ieremye, and
xxiii. of Ezechiel doth at large vnder the
names of Ahola and Aholiba declare.

Wher as Ieruſalẽ is accompted muche
more wycked, becauſe ſhe coulde not be-
ware by her Siſters fall, but encreaſed
her abhominacions, and therfore muche
more greuouſe to bee iudged and con-
demned.

In what caſe then are wee liuinge in
theſe euell daies, in our great cities, cour-
tes, and kings houſes, which haue not
the terryble example of one of theſe only,
but of infinite other ſet before oure eyes.

We

A Commentary vpon

We doo reade of the wycked kynges in
Ierusalem Achas and Manasse, whiche
dyd not onlpe excede in wyckednesse the
kynges of Israell and pynces of Sa-
maria, but they are charged þ they farre
passe the wyckednesse of that people
whychethe Lorde dyd driue forth the be-
foze them for theyr synnes and abho-
minacions the wicked Cananees. Wher
the kynges and pynccs were so euill,
the people coulde not be good, therefore
did come vpon them horrible destruccy-
on at the ende. What shall wee sape in
these perilous times wherin al men com-
plaineth, religion to be neglected, chari-
ty to be clene quēched, al good maners &
orders peruerred and corrupted, coue-
tousnes so deepe lye grounded, and ryot
so rooted in theyr heartes, whychē haue
authorytie ouer vs, that these poplons
are spred lyke smyttyng lepyes, from
the heade to the hoolle bodye euent to the
tooles of the fecte and lowest members.

Repente (we sape) O you pynccs &
iudges of the earthe, remember these ex-
amples of olde, consyder that al is laide
vpon your backes, for you must answere
for the synnes of the people, euen you
I sape, whiche shuld be as it were earth-
ly god des vnto the people, to mypster
all

the Prophete Micha.

all goodnes. Become not deupls the au-
thors of euil and wyckednes, haue ofte
in mynde the godly sayings of the boke
of wysedome, that power is geuen vnto
you of the Lord, & authoritie fro the hy-
est, which shal examine your works and
shal serch your verpe thoughtes, because
that you being the ministers of his king-
dome, haue not vled ryghte iudgemente,
nor kept the law of righteousnes, nether
haue you walked after the wyl of God.

Horribly therefore and spedelye shal
he appeare vnto you, for a moste strypte
iudgement shalbe to them in authoryty.
Vnto the smal, mercey shal be shewed,
but the mighty shalbe mightely tormen-
ted. &c. as in. Sapi. vi.

Repente we crye agayne O ye Lords
of the earth of your former negligence
in religion. Laye downe your couetouse
ambycyon, cease from ryot and your las-
ciuous wantonnes. Awape wpyth youre
synkinge fornicacion. Let go your op-
pression and extortion.

Sease to do euyll. Learne to do good.
Least you do petysh wpyth these. ii. cityes
afoze named Samaria & Iherusalẽ. The
poore people youre subiectes muste nedes
folow your exāple, if you do vnfaignedly
repēt as did þ kings & prynces of Iudie.
Apke

A Commentarpe vpon

Lyke as they canne not escape unpunished if you do sinke in sin with the princes of Sodd. But oh, wher be þe exāples & proclamacions of the kinges & princes of Ninive? whiche admonished of the prynces of Jonah onlpe, proclaimed a faste for pong and old, mā & beast, cōmanding most straightly that they shuld cry vnto the lord with al thepr might, & eueri man tourne frō his euil wai, & frō the wickednesse, wherein hee was practised. That God might repent of his worde & tuene away his wrath. But you contrariwple, not repenting, but forgetting howe you haue offēded God with pour olde idolatry, do abuse his light, now sent amōgs you, to the satisfpying of pour lustes, & to condēnaciō of pour owne soules, cause god his holy word, & þe preachers thereof to serue pour couelousnes. You do make proclamaciōs daily (I do graūt) against the couetous dealings of pour inferiour members & subiects: but be sure, þe bodie can not bee deliuered of this disease except þe head be firste purged. Wherefore be warned in tyme by the prophets and preachers. For if we stil both head & fote continue in euill, we must loke to gether to perish in the wicked world befoze vs.

The Text.

I wyl lāye Samaria in fowes

the prophete Micha.

comes to plant vines, I wyl call
down her stones into the vale &
rayse her foundacyons.

No, better destrucciō is threatned to thys
cypre for the wyckednes of the inhaby-
tantes. And it was performed which the
prophet speaketh by Salmanaſar, Sā-
herpb, Whul, & The glathphelaſar, as ap-
peareth in ꝑ. iiii. boke of the kynges the
xvii. & xviii. chap. And ſhall oure polluted
Samaritans of London eſcape unpuni-
ſhed? the Jewes could not medle with ꝑ
Samaritāſ wout polluciō, nether cā the
faithfull come to London but they are
contaminate. Their eyes with ſylthye
ſightes, are full of adultrye, their eares
with wycked tales & blaſphemies, ar ob-
turate & made deaſſe, theyr mynds wpth
infinite errours occupied, with the diuer-
ſity of diluiliſh delucions demēted, that
neither Samaria, neither Soddō it ſelfe,
hath deſerued before god & man anye ſo-
rar, or more extreme punyſhmente. God
is ther none amongs thē, nether yet erthly
ly king, as appeareth by their laws con-
tēpned, no loue amonges men, no ſhame
faſtnes amonges women, no ſapeth, no
fear, no truſt, no cōfidence, no maſter cō-
tente wpth one offyce and callynge, no
ſeruaunt for loue, doth ſhewe obedience.

In

A Commentarpe vpon

In shadow and outward shewe, haue
banished Idolatry, and chaunged theyr
religion, yet do they serue the deupl styl
as muche as euer they did in al kynde of
abhominiaciō. Therefore shall thys Eng-
lyshe Samaria be wasted and destroyed,
because from this sea all sinful poodles
of England doth flow & spread abroad.

The Text.

And all the grauen images
of Samaria shall bee broken in
peeces, the gyftes and offeryngs
shall be brente wyth fyre, and all
her temples shall I make deso-
late, for who hath gathered al of
the hyre of an harlotte, and to the
hyre of an harlotte, they shall bee
returned.

The grauen Images, the golden cal-
ues, & whatsoeuer the Assyrians founde
in Samaria, they spoiled and wasted it,
they destroyed theyr townes & temples as
is touched .lii. Kinges. xviij. They dyd
take awaye theyr golden calues. Hosea.
viii. wherby the liuinge Lord would vt-
ter the weakenes of those fapned gods
whych could not helpe them selues, and
the foolyshnes of all men whych will
worship

the prophet Ezechiel.

woorthyp suche broken cisternes that can
holde no water. Yea, they? folishnes and
shameles abhominacion is much more vt
tered in that the prophete sayeth, that
Samarpa had gathered all thyngs of the
hye of the harlot: charging the as dothe
Ezechiel xvi. Chap, that where vnto all
common whores, ther is geuen rewards.
Israel lokynge for no rewarde of her I-
dols, wpth whom she hath tunne of who
ringe, hath contrarywise made the ryche
wth her gyftes and rewardes. But as
goodes euyl gotten must nedes be euyl
spente (accozding to the common pro-
uerbe) so nowe commeth it to passe, that
these ryche Jewels golde and syluer of
fered to Idols in Samaria, are caried in-
to Babilon to be dedicate to they? Idols
agayne, or else are readye to be conuer-
ted vpon suche harlottes as commune-
lye foloweth suche garrisons of order-
les sowgiours and by the curse of God
and mooste heauye temptacyon (as we do
se in our time) that whiche was gotten
by spiritual fornicacion is spent in beast
ly and bodely whozedom.

Wherefore I shall mourne The Text
and yel, I shall go spoyled & na-
ked

C. i.

A Commentary vpon
Red, I must morne like the dra-
gōs, & waile lyke the Estriches.

The prophet brasteth forth with fea-
res, with sighing, sobbing, pelling, and
crying, to lament the state of these mi-
serable times, whiche he did see and be-
hold to hang ouer the heades of his peo-
ple. So doth Christ our Sauoure seing
Ierusalem, wept ouer it. So doth Elai-
ah. So doth Jeremiah, and al true pro-
phets and preachers lamēt and bewaile
the miseries, whiche nedes must followe
the sinneful stubbernesse of the wicked.
Thus all waies, the wicked worlde gre-
ueth the holie spirit of God, in these ho-
lie menne: but neuer wil they mourn, for
their own sins, vnles it be so as our pro-
phet maie be right wel vnderstand, that
adiccion, daunger, and distres, doo giue
them vnderstandinge, as in their feare-
ful famine. When the delycate women
were fayne too eate theyr owne tender
babes, to eaterates, horse heades, the
verie dounge of Asses. When their king
was caried captiue, and hys eyes putte
foorth. When the bewtie of theire faire
womenne was withered with wailinges,
with heate and burninge of the wea-
ther. When the plaitinge of theyr haire
was

the prophet Esaias.

was turned into baldnesse, and all their strong men slaine in battaile. Then as Esaias saith: theyr gates shal mourne and the citie beinge spoiled, shal sit vpon the earthe. Esai. iii. Thus maie it be verie aptlie vnderstande, epther of the prophet or of the people.

Of this spoile and nakednesse Moyses by the mouth of God, did prophecie.

Deuterno. xxxii. Because they haue forsaken the couenaunt of God, whiche he hath made with their fathers, when he broughte them oute of the lande of Egypte. shal theyr lande lye spoyled and wasted. Againe. Isai. cha. lvi. A longe tyme saith he, shal the childrene of Israel sit withoute kinge, withoute prince, withoute sacrifice, withoute alter, Ephod, & Teraphim.

Wherin is to be marked that the fall and destruccion of all cities & countries are foreseene to the spryde of God, and the cause of theyr ruine is onelye synne and wickednesse, euen the forsakinge of the Lorde.

This is it whiche shal make the proude Dragons whiche someth for the spye fro

A Commentary vpon
The primouthes to yel and cry at the ende
for the miserie whiche shall come vpon
them. This shall cause the greate Estriches
to grone and mourne for very dys-
tres and anguise. Finallye, this synne
shall cause al the earth to shake & quake,
to yel and wape, when the wrath of the
Lord shall be poured forth vpon it.

O Lord be merciful vnto vs, for our
sinnes sake doo we fele at this daye thy
heauye dyspleasure, to rage and rayne
throughe our hole realme, and especyallye
at this presence, vpon thy house of
Suffolke, once beautified by thy glorie-
ous Gospell but now by our vnwor-
thines, spoiled, naked and beriuied of the
crowne of glorie of thy chosen vessels,
the hope, honoure, and comelines of that
house. **O** Lord why doth not the wicked
perpeth, whiche knoweth not the nor care-
th for thy commaundements? But the
iudgement beginneth at thine household
children, the heard herted Estriches and
deuourynge Dragons shall yel and moan
in the ende.

The proude tyrantes are lykened to
Dragons. Ezechiel. xxi. Job. xl. For
the Dragons howe they dye pressed to
death by the huge Elephante, Plinius
declareth. Lib. viii. Capi. xi. The Estriches

the Prophet Micha.

thes ar described. Lpb. r. Cap. i. Strabo.
Liber. xvi.

Because her woundes ar in cu- The Text
rable: For to Iehuda is it nowe
come: it is come too the gates of
my people euen to Ierusalem.

Lo, this is the cause worthy of much
mourninge, weepynge, and waylynge
(saythe our Prophetes) because Iehu-
da hath sinned, and as Elay saith from
the heade to the foote, there is nothynge
but swellynge soores, strypes and wōds,
no place lefte where they maye be pla-
ged anye more. The wyathe of the Lorde
is so soore kindled, that he hath geuen
thē vp to their own sinful lusts and ther-
fore worthely hath also brought vpon thē
miserable plagues, the fyre of hys ven-
gaunce canne not be quenched but from
the Idolatrous people of Samaria to
the chosen kyngdom, it rageth from of
Iehuda euen to Ierusalem that holy ci-
tie, wherunto the perpetuall priestehode
and kingdome vnto the commynge of
Messiah was promised, so that as Elay
lamenteth the cities rounde aboute Ieru-
salem beinge destroyed. Ierusalem was
left alone lyke a watche house in the
C. li. byne

A Comuentary vpon
vineyarde oz the cottage in the garden
of Cucummers, and cleare withoute a
ny succoure oblesed & beseged by Raba
Sace as appeareth. iiii. kings, xviii. Were
by now Englande and all those peo-
ple whome God hath specialle called
in these oure tymes by the lighte of his
Gospel, hath greate cause too tremble
and fear God his secreete iudgement, cō-
sidering that we haue not so mani promi-
ses as hadde Ierusalem, and their fall
was for their vnthankfulness and for-
getfulness of their duties towards god,
as appeareth by oure prophete. What
shal we the lorde for: like sal with þe Ger-
maines? Nay, much worse & much sorar
because we will not yet be warned.

The Text Doo not declare this in Gath;
neither wepe you nor waile you
there, in the houses of Sephra
tumble thy selfe in the duste.

A lyke lamentacion maketh Dauid
for the death of Saule and Ionathas
ii. kings. ii. Shew not this thing in Gath
nor Ascalon saith he, lest the vncircum-
cised philistines doreioise at þe sal of Is-
rael. Wherein is declared the cause þat
Gathe, named a city of the philistines,
whence þe great enemy Goliath did come,
the

The prophet Micha.

the fal of god hys people should not be
knowe least the uncirclicised should say
wher is they? God. As the great Turk &
the proude Pope with they? adherentes
do not styck at thys day to say of y Ber
mapnes that they were in an euyl way,
els should not god haue geue the to they?
enemies. O let vs bewa re lest y name of
God or hys holy doctrine be by our wic
ked sinfulness at any tyme so hapnoul
ly blasphemed. But as for Ophir which
is here called Aphra (for the Hebrew al
lusiō with Aphar which signifieth dust)
which was in the tribe of Benjamin one
of the hyshe cities of Iuda, the prophet
byddeth it after the custome of mour
ners to mourne in duste and ashes. So
ought we in our owne cōgregacions a
monges our selues, bewail our miseries,
& the miseries of our brethren. And thus
iudging our selues, we shal not be wply
y wicked cōdēpned, but by our vnfained
repētaūce, cause God to shew his merci
vpō vs, as did the Ninuities repēting in
ashes & sackcloth at the preaching of Jo
nas. But O merciful god, what synntish
hartes haue we? The enemies of Christ
do laugh & reioise at these our miseries,
Yet we cā not bewaile them. The proud
papists cā say they are plagued for they?
L.iii. synnes,

A Comm. vntary vpon
sinnes, yet will we not espy them. They
do say (I doo feare me ouer trulpe) that
we neither do faste nor praye, but cause
the Gospell to serue oure folke the fantas-
sies, and therfore doth God sende these
plages vpon vs.

God graunte that we maye be made
newe vessels, apte and mete to these spi-
rituall workes, therby to put awaye thy
wathso soze kindled against vs, and to
stop the mouthes of our enemies.

The Text. Get the hēce Saphir w thyne
enhabilitaunce, thou haddest thy
name of beauty, but thou art na-
ked with shame. And zaenā whi-
che had the name of goinge for-
ward, shal not go forth to bewail
Bethhazell, the ennemye shal
take from you through his long
seige. For the citizens of Ma-
roth hathe sorowed for theyr ry-
ches sake, because that euill is
come frō the Lorde vnto the gate
of Ierusalem. Poke thy chariot
with thy Dromedaries and swift
runninge Camels, & Akis, for
thou

the prophet Micha.

thou wast the first beginninge of
the sinne of Israel the daughter
of Sion, for in the was found the
wyckednes of Israel.

The prophet doth reherse the cheyse
cypres whence Ierusalem shoulde haue
hadde healepe and succoure and setteth
before her eyes the extreme misery where
vnto she was broughte by sin, The bew-
tifull Saphir was smitten wth shame.
zaenan whyche was all wayereadye be-
fore time to go forth againste the enne-
mye, and thereof hadde the name, dare
not now go forth to lamente her neigh-
bours of Bethhaezell: no, the ennemye
hath taken from them both menne, mo-
nye, and all munitions by theyre longe
seige againste them. The ryche cypre of
Maroth also doothe mourne for her ry-
ches, where she hoped for the good bles-
sing of God whiche is here named. Tob
and doothe signifie all goodnesse. The
cōtrary euen the curse & wrath of God
threathned in the lawe, dyd pearce to the
portes and gates of Ierusalē. Now La-
kis which is named y. x. of Iosua to be y
kings seat which is laide also to y prin-
ceple trybe of Iuda. Iosue the. xv. is com-
manded by our prophet to sty away in
cha.

A Commentary vpon
chariots, and to be carped wpth mooste
swyfte beastes, for so dothe all the He-
brew commentaries agree that Rekeffe,
doth spgnispe. Though some do trans-
late Mules, some Camels, some Drome-
daries, and some doth say it is the name
of a beast vnknewē to vs. The meaning
of the prophet is to vtter in how greate
feare they shalbe before the enemy. And
as the prophet speaketh it was fulfpl-
led the .xiiii. yere of the raygne of kynge
Ezechias, when Senaherib had take al
the stronge fenced ctytes of Iuda, and
beyng in the ctyte of Lakis, Ezechyas
sente Messengers to desyre hym to de-
parte and apoint what tribute he wold,
iiii. Kynge. .xviii. The prophet doth fur-
ther vtter the cause of this terrible fear,
fro which they shuld flye, saying, þ thes
Lakis was the fyrste fountayne of the
Idolatrye, broughte from Samaria to
Ierusalem, which ought therfore chiefe-
lye to tremble, because it was the fyrste
and chiefe cause of God his wrath thus
kynndled. Let al the learne hereby to re-
pente which are the authoys of euyl vn-
to other, for when the almpghtye shall
take his sweard, it shalbe to late to seke
for helpe at horses and Charyotes.

The common fame goeth that in Ba-
non

the Prophet Micha.

Now in Lincolneshere, there was seene a
 swearde hanginge in the aire, but wee
 nede no fained matters: we do feale the
 fearee wrath of God and his sore swerde
 in this sodē death & murren of mē, which
 mighte cause vs to repent, if we wer not
 indurate & geaē ouer to our own lustes.
 Oure beautie is Went, our forward men
 are spent, oure riches is consumed. Ca
 we helpe this with the frendeshyp of fo-
 raign nations? canne we resyst the wrath
 of God by oure pollycies: especiallie ioi-
 ning handes with papistes, the frendes
 of Antichriste by profession, and oure an
 ciente ennemies.

The Text.

Therefore shal thou send gifts
 to Moresheth which is in Gath,
 and the house of Akrib shal lye
 vnto the kinges of Israell. Yet
 agayne wyl I byrge an heyre
 vnto the thou cytye of Maresha
 vnto Adullā shal come the glozpe
 of Israell. Make thy selfe bald &
 be shauen, for delycate & daintye
 childrē enlarge thi baldnes, & na
 kednes like the Eagle, because ther
 are

A Comuentary vpo
are gon into captiuitie from the.

Moze heth & **Maresha** are.ii. dyuers cities of diuers countreies, and in the Hebrew playnely distinguished by letters and bowels, **Moze** heth, & **Maresha** was a cite of **Palastine**, whiche **Dauid** brought in subiection and made tributary. The whiche our **Prophet** dothe nowe saye, Shall make **Jerusalem** tributary in contrary condycion. And lykewyse **Aksib** was a cite of **Juda**. **Josu.xv.** whose citizens were like the lying and deceivable waters geuinge no refreshinge to them which sought reliefe at their hands.

Maresha was in the tribe of **Juda**. The prophet by the mouth of god, threatneth to bring in a new heire and owner to **Maresha** the cite, where in he was borne, to geue them knowledge, and to bring into remembrance the benefyte of old, when **God** brought them forth of **Egipt**, did drive forth the **Cananees**, and sette them as heires and owners in their land. The whiche worke of **God** they nothing regarding, but coveting the spoyle one of another, euery manne taking house and land from his owne brother, as foloweth in the second chapter, by worthy punishment and iust recompence, **God** bringeth and setteth in
they

the p̄phete Micha.

they place newe heyres and owners.
And vnto Adullam, whpche was a cytye
nypghe to Ierusalē, shal comethys heire,
this owner, & new possessor, whom al
Israel shal hold as their lord, & count as
they kyng. Wherfoze he is hre called
they glory, the glory of Israel, whpche
was fulfilled in the king of Assur Sane-
herib whiche dyd come and conquere all
the citie of Jewrie, saue onely Ierusa-
lem, which was left like a cotage in the
felde when the harueste was ended, as
Esay saieth: where the p̄phet biddeth
the whole land of Iurpe, to make it self
bald, & shau of the heer, for the losse of
her children. He setteth forth the greate
heauines and mourning which shoulde fo-
low this destrucion. Lyke as Ezechielle
xxii. Let them sprynckle theyr heades
with duste and ashes, and shau theym
whiles they be balde. Also, Jeremie. xvi.
of the cōtrary wher ther shalbe no mur-
nyng. They shal dye great and smal to-
gether, they shal not be buryed nor la-
mented, neyther shal any cut them selfe,
or any baldnes be made for the. So was
Job named to haue bene shauen in hys
greate sorow in the fyrst chap.

This similitude of þ Egle is broughte
in to amplifpe and set forth theyr spoile
and

A Commentarie vpon
and destruction, for as the Eagle in ex-
treme age, doth cast al her fayre fathers
and loseth them. So Israell naked and
spoiled, bald and bare of all ornaments,
shal mourne, and lament, the whyche spe-
cymptude of the Eagle, maye represente
also to the spirituall man, the renupnge
of the spiritual Israell, whych cannot be
by anye other waye, but by the mortyfy-
ng of the carnall Israell. Whereunto
the prophets as vnto theyr chiefe marke
(though darkely for the tyme) doeth ap-
ply theyr prophecyes. Of this renupnge
of the Eagle, besydes the prophane wy-
ters, we read Psal. ciii. & sa. xl. of the re-
newpng and restorpyng of the spirituall
Israell. & sae. lx. Ambrose doth at large
set forth this similitude, and apply it to
to the renewing of the faithfull, in a Ser-
mon made principally for the same pur-
pose. Now to applye this prophecie to
oure tyme and maners. What if wee be
lykewise compelled to please wyllyngly
tes our enemies? What if we beynge dis-
posed other do inuade our possessyons?
Whō can we blame, but our omne wyck-
kednes? which being so oft warned, wyl
fullpe do ren forwarde to prouoke the
wrath of God vpon vs. This sore plague
of this sodayne death, sente amonge vs
(vileffe

The prophete Micha.

(vntles we do shortly repent and amend
our euillpues) seemeth to be the weak-
ning and rootyng out of vs against the
comming of some forayne enemyes. For
thus God vseth firste too warne by hys
word, then by some fatherly correccion.
After when the people dothe waxe stub-
borne agaynst hys worde, and cruell a-
monges them selues, he geueth them vp
to the cruelty of theyr enemyes, whiche
causeth baldnes, nakednes, and all mi-
series. Therefore lette vs prae with Da-
uid that we fall into the hande of God,
rather then into the hands of men.

The.ii. Chapter.



Vo to them that imagin The Text
vanitye and worke wyc-
kednes vpon theyr beds
and earlye in the morninge wyl
do the same, because that power
is in theyr handes. They couet-
ted fieldes, and haue goten them
by extorlion: houses haue they
despyred and taken them awaye.
They haue by vyolence oppres-
sed the man and hys house, the
man

A Commentarie vpon man and hys heretage.

Our prophet here tofore hath chiefly rebuked the people for thei? Idolatry and vnthankfulnes towardes God. Now when he commeth to touche thei? grosse couetousnes agaynst thei? brethren, he is compelled to cry, wo worthe them that thus wyckedly lyinge vpon thei? soft beds wher they should thank God for hys benefytes, and praye thei? brethren whych haue not the like: dothe cleane contrarie imagin, only lying vpon thei? beds in the nyghte season, howe they may work wyckedly agaynst thei? poore brethren, and in the mornynge do speedelye perforce thei? wycked dyuyces. This is so playne it needeth no expositoure, the prophet telleth them what they imagin, only howe they may get their neighbours house and liuinge. We al graunt this is playne, we say al this is true, & we do confesse an euerlastinge woo and curse shal come vpon such couetous captiues, but whych of vs careth for it. The poore manne sayeth this curse belongeth not to hym. The Lordes and ryche menne they care but for the tyme. The Bishops and priestes do loke ouer as the deupl dothe loke ouer Lincoln (as is the common prouerbe of that coun

The Prophet Micha.

country) or els durst they neuer practice
for purchasynge other mens landes and
houses to make theyr wyfes ladies,
and theyr sons Lords. Yet can I prayse
the Bishops of the poppe the church for
their cleyn coueinaunce of their matters,
in regarde of our protestauntes, whiche
thus openly shame theyr profession. Will
you yet be a church al alone, O Englyshe
Bishoppes and Priestes? wyl you ney-
ther folow Christ nor hys Apostles, ney-
ther the Bishoppe of Rome and his Bp-
shoppes? Are you wyllet then the one sorte
or wil you be worse then the other?

What shal I say? You do know inough.
What shal I heape scripture and rea-
sons agaynst you? repente or elsse wpth
the prophete we muste all crye wo, wo,
agaynst you. It is your ambycyon and
couetousnesse that maketh our Lordes
heads and gouernours to doo so euill,
you can not worthelp rebuke them be-
inge euill your selues. Therfore our al-
der Master Christ comynge to refoyme
the world, beginneth wpth the Scribes
and pharises, the Bishoppes and the
priestes, and thodereth wo agaynst them
Sayinge the Scribes and pharises spt
in Moyses seate, whatsoeuer they com-
maund you, that looke you obserue and

A Commentarpe vpon

Keepe, but doo not accordynge to theiſe woorkes, for they ſpeake, but they doo not. Woe therefore vnto you ſayeth Chyiſt, whych ſhutte the kyngdome of heauen vnto menne, neyther enterynge your ſelues, neyther ſufferynge theym that woulde enter.

Marcke for the loue of youre owne ſoules, how lyke you be to theſe Pharſees, they dydde ſyt in Moſes ſeate, and dyd teach and preache the law of God, as you do ſometimes. But becauſe they dyd loue the worldlye kyngdome and Lordſhyp more then the kyngdome of heauen, as Chyiſte here chargeth them, that they wyl bee greate and be called Lordes and Maſters: by thys lewde example, they ſhut the kyngdome of heauen, that neyther they, nor other blinded by theyr ambition, and led aſtray by theyr euyl example coulde enter therein.

Woe vnto you Scribes and Pharſees, ſaythe he, you Hypocrytes whych dooe deuoure the houſes of the widowes vnder the pretence of long prayer, therfore ſhall you be more greuously puniſhed. You know that the goods of your ſees and churches, al thoſe landes and rentes whych you receiue in your Dioces are the goodes of the poore widowes

the Prophet Micha.

Howes and fatherlesse. And he that defrauweth the pooze, is a murtherer. How dare you then deuoure this to purchase landes for your wfe and chylren? But you dooe it vnder the pretence of the Gospell, as they dyd vnder the pretence of prayer, therefore dooth Christe call you Hypocrites whych vnder so holye a cloke dare couer your wyckednes, and he sayth further your dampnation shall be greater.

Shall wee goe further and saye: Woo to you Scribes and Pharisees, whych labour so busylly wyth flearynge and flatterynge, wyth threathynge and prisonynge, to gather moe into your fellowshyp, to weare your gape geare, to take your bayne tytles wyth you, that when they haue stepte forwarde to one peece of your supersticion, they become more soe far defenders of your fondenesse, then you were before them. Shall wee saye? Woo vnto you Scribes and Pharisees whych aspye for the gape golden garmets to be vsed at the Lords Supper, and for settynge of the aulter in the Quere, and for rounde Tables, and for the people to gape and take the in theyr mouthes lyke Babes.

D.ii.

But

A Commentarpe vpon

But for the godlye ministracion of thys
holy supper, and for the church and faith
full congregacion of Christe scattered &
broadc wth poppish Woozes, deuoured
wth couetouse and greade Moulkes,
Beares, and Lions, and trode vnder the
foote with Sinking Goates, you do care
nothyng. I will go no further but in
the name of thys poure heade Bpshoppe
whome you profesie to folowe: I warne
you to repent, leaste thys wo and curse
come vpon you, and for poure causes vpon
vs al. You are the salt of the earth, if
the salte be vnlawey what canne be sea-
soned therewyth. I truste verelye there
is some good amonges you that be Bp-
shops and priestes, but in this popnt are
you all that I knowe, fowllpe faultpe,
that wycke at poure fellowe Bpshops
and felowe preistes, both in purchasping
of Landes, gatherpge of ryches, and o-
ther abhominacions. Awake wth coue-
tousnesse the roote of all euylles. Awake
with your Lordlines whych maketh you
hulpe Peter, and take vnto you larges
for poure goulden Myter, and meeke-
nes for your rochet. Be wyle as Ser-
pents, but simple as Doves. To wycked
Achab oppressing Naboth, and his com-
parsons, be they Noble menne, be they
yes

the prophet Micha

penne menne, wherof thys world is full.
 I do crye wpth Esay the prophete: woo
 vnto you whych do ioyne house to house
 and field to field Esay. v. and wpth the
 prophete Jerempe, woo vnto hym that
 buyldeth his house in vnygheousenes
 and hys parlors not in Iudgement, and
 wpth the Apostle James. Woo to nowe
 pou ryche men, weepe & howle vpo the my
 seryes whych shall come vpon you. etc.
 Ja. v. Know thys olde saying to be mo
 true. Euer ryche man eyther is wicked,
 or heye to the wycked. There be manye
 secret imaginacions and priue practy
 ses, wherwith both Bysshops and other
 myghte here worthelp be charged, but
 thys do I wyte secretlye to admonyshe
 that they may be moued to repentaunce
 not openly to publish any pryue secrete
 synge they open crymes asketh speedy
 vengeance.

Wherfore take heede all ye that un
 gnyne baintye and wyckednesse in youre
 secrete chambers, thynkynge to begyle
 both God and man by your wply wpts.
 God whych made the eye, dothe he not
 se? He which made the heert, hath he not
 vnderstandynge? Is any nyght so darke,
 that he cannot se therein? nay, nyghte is
 no nyght, darkenes is lycht before him.

D. iii.

Wher

A Commentarpe vpon

Therefore wo shalbe vnto you and your
 shame shall neuer cease, when he byng-
 eth into lpghte your pryue practyses,
 your cratpe conuiciaunce, your subtile
 inuenciōs, your fyne wpts spēt in vaine
 and vnprofitable imaginaciōs. There is
 nothyng done so closely in secreete, but
 it shal be reueiled openly, be you sure, for
 Christ our alder master speaketh it. The
 ryche vngard imagening vainly to bulde
 mo barnes and stoare houses, and so to
 rest in the strength of hys own labours,
 had thys answer from the lord: O thou
 foole how vayne-ly doste thou imagine,
 thys nyght whyles thou doest imagine
 thus lying vpon thy bed, shall they take
 thy soule from the.

Nebuchadnezer imagenyng vayne-
 ly of his owne strength and power, was
 so punished and plaged for his vayne-
 imaginacion, that he dyd lose hys reasō,
 wpt, and vnderstandyng, and became
 a brute beast, eatyng grasse in the feilde
 for the space of .vii. yeares. And if so bee
 that these men imagenyng vaine thyn-
 ges onely were thus entreated: howe
 shall wycked Haman and hys felowes
 scape? imagenyng myschiese agaynst
 the

the Prophet Micha.

the chosen of God. Howe shall soughte
Symoth haue the punishment, whiche
buylde the palaces wth the spoile of
his brethren. Wher shall become the Cai-
nites whiche imagine howe to gette the
bloud of the brethren. As for the ima-
ginacion of Jezabel, to optayne the vyne-
garde, the enherytaunce of Naboth, it
is no strange thyng in these latter dayes
but a common practyse, and a polypke
inuencion for the kynges aduantage.
For oure wyttes far passeth our predest-
cessers in the imaginacion of mischyeffe,
as one day therein alwaies teacheth ano-
ther. And the scolers of this scoole can
euer find somwhat to encrease and aug-
mente the wyckednes of their masters.
As we haue seene mooste euidentelye in
the poppish church, howe Pope after
Pope dyd enlarge the inuencions of An-
tychyste wth newe and strange de-
uyses so longe, whyles the grounde of
Christes relygion cleane forgotten, the
Champpions and Captaynes of that
wycked courte and companie, dyd af-
fyrme and contende that all Christenne
Relygion dydde stande and consyste
wholye vpon Ceremonies, the ima-

A Commentarpe vpon
ginacions of the Idle braines of **Hopes**
and **pzelates**) euen so holepe and fulpe
as the goodes and substaunce of the rich
Marchaunt standeth vpon farthings, so
that lyke as by takynge awape farthing
after farthyng from the ryche manne,
al his substaunce is at length consumed.
Euē so saith **Stephan Bardiner** of late
a stoute pzelate, in his diuelysh **Sophis**
try in the very latter end of his boke sta
deth oure relygion, vpon the Masse and
heape of Ceremonies whiche by deuise
vpon contempned, the substaunce of our
religion by prodigall chyldzen is wasted
and consumed.

But praysed be the **Lorde God** these
vayne imaginers, are put to silence, and
confounded here in **Englande**, and who
so lyst to reade of theyr vayne imagina
cions. No manne hath more clearly ut
tered, nor more playnely paynted them
in theyr own coloures, then our country
man of worthye memory **William Tindal**
in his boke of the practyse of pzelats.
So that I thought it not so mete muche
to medle wyth theyr inuencions in this
treatyse as to rebuke the vyces of oure
tyme and the vayne imaginacions of the
carnall Gospellers whiche wold fayne
serue both **God** and **Mammon**, whiche
wll

The Prophecie Micha.

we will make thei bellie thei God, & say
they serue the Lorde, which would seme
to be enemies to Hopp the relygion, but
they are aduersaries to Christ his truth
and Gospell, and do more harme there-
unto by euell and lasciuious libertie of the
fleshe, by couetousnes and other crymes,
open to the eyes of all the world, the the
other dyd by cruell persecucion, and all
the craftie imaginacion of the craftie
courte of Rome.

Therefore cometh this wo vpon vs
nowe lpyng, because we doo imagyne
how to maintaine by power our wycked
deuyles and iustifie our euill doynges.
We canne imagine lawes to mayntaine
our aduylte. We canne make diuorces-
mentes for verie skenderlye approued
causes. Wee canne coloure oure coue-
tousnes with the cloke of religion. Whilsi
we can establish al oure vaine imaginacy-
on by lawes of oure owne makynge, that
no mā shal dar be so bold as once to hisse
agaynst them, though they be contrarie
to god his owne lawes. For where God
commanded in the .xxii. of Exodus that
thou shal not hurt the widow and the fa-
therles, and if you do hurte or hinder the
by anye meanes epyther in Landes, in
goodes, in Cattayle. For the Hebrewe
wordes

A Commentarie vpon
worde is generall of all maner of hurte
tynges or hyndering of them. If thou do
hurte or hynder them sayeth the Lorde,
and they doo crye vnto me: I wyl heare
they crye, and my wrath shall be kynd-
led agaynste you, and I wyl sleie you
wyth the swearde, and your wyues shall
be wydowes & your chyldren fatherlesse
wardes. Let vs compare oure craftye ima-
ginacions and wrong waisting of laws
to this commaundement and see howe
wee shall auoyde the woo and curse for
the breakyng of the same,

We doo imagine a law how to spoile
the poore wydow, firste plaged of God,
with the want of her husband, with far-
ther losse of the lacke of her eldest childe
(whiche should be her synguler comfort
in the steade of his father) shoulde come
Chapman to Chapmanne, and to Chap-
manne agayne like an Oxe or an asse or
some bonde slaue. To be broughte vpp
in drogerie or handled lyke a warde for
both is one thyng by common prouerb
and at lengthe agaynste hys wyl, which
is the most misery of all, and farre from
the law of nature, contrarie to the law
of God and to all good polityke lawe
of fre ctytes, compell hym too Martyre
whom he hateth, either for her own vn-
toward

The prophete Micha.

towardenes, for such are appoynted for wardes (for the moost part) as no other manne woulde gladlye chose: ether can not loue for the extremyte of her passions. For no violence canne bynge loue, but free and coragious stomakes, hate compulsion and letteth muche by choyle and libertye. Especyallye heare where vpon hangeth the comforte of care of the hoole life, and eyther furtheraunce or hinderaunce frome the endlesse felicitie.

But behoulde what becommeth of oure imaginacions. We heape the curses and wo threatned against vs, vpon oure heades, and causeth such widowes to mourne and cry vnto God from their miseries, we do make these fatherlesse, these wardes, wherof we haue a careful charge by the mouth of God in manye places of scripture: too blaspheme God and manne in the angurthe of theyre heartes by oure couetouse cruelty: Curse theyng the tyme of theyre byrthe, theyre Parents, theyr lands and landlords.

Wee cople them too oure Doughters too cause contynuall Adulterye in booth partes. Who beinge thus marred wpth ther Deuyles Marriage, seeketh

A Commentary vpon
seeketh for deuorcement when they are
fourthe of bondage, whych as it maie in
some cases be permittted, so for too bee
made comon and vsual, shalbe the grea-
teste plage that can come to any comon
wealtthe. And these men haupnge theyr
myndes occupped only in straunge loue,
can neuer be apt instrumentes for anye
suche service as myghte be for the glorie
of God, for the kynges honoz, for com-
mon tranquyltpe, eyther in warre, oz in
peace, but vnprofitable to all purposes;
as experyence proueth, and the plage of
God compelleth vs to pronounce.

It wex to long and tedious to touche
the tenth part of your bayne imaginaci-
ons for the fillinge of your purses, ey-
ther in thys courte of the wardes, oz in
the courtes of augmentacions, and im-
possyble for anye man to vtter theym in
the other courtes, neyther am I verpe
skylfull of them oz in them, thancked be
the Lorde: but the euyl effectes of them,
the pyllynge and the pollynge, the extor-
cion and the byberie, euery pooze man of
the countrey feeleth and cryeth out there
vpon, therfore am I compelled to touch
it, in hope that God wyl geue you hear-
tes to amende these thynges, in whose
handes the power resteth.

Wyl?

the Prophecie Micha.

Wyll you be loued of your subiectes?
Wyll you haue no vproares nor commo-
tion of youre commoners? The let them
see some cause of loue in you, for forced
violence and loue which cometh by cō-
pulsion, cannot be long a stynge. The
vaine imaginacions of the late vpskips
of Englande too make the people pea-
saunts and slaues, is not the right path
waye to quietnes. For euen now the cō-
mons are so bare and poore that they crye
out of the ale benche and openly against
the Iustices of the bench. And what wil
folowe trowe you: in your subtile imagi-
nacions & fine wits, O ye vpskips the de-
uourers of the people, and destroyers of
al publique weale, which by wardes, by
Symonpe, by lease mongynge and lyke
Marchandpse, make wastethys whole
realme, before your tyme most welthpe.
O noble co unsaloures, se to the safetpe
of your selues & youre subiectes in tyme.
The Lord our God hath oft shaken his
rodde. Let vs all repente of all vayne i-
maginacions against his holy lawes. Es-
pecially be to the fatherles as fathers, &
to the wpdowes as theyr husbādes, and
you shal be the obedyent choldren of the
hghest, and hee shall tender you more
then your owne mother, as it is promp-
sed

A Commentarpe vpon
led in the.iiii. of Ecclesiasticus after the
whiche rule I doo wishe oure courtres of
wardsto be reformed, to the glozi of god
the saluacion of your soules, the profit of
the common weale.

Howe for the subtile ymagynacions
of the other courtres. I doocsaie no more
but if you wpll suffer all your spirituall
menne (as they be called) too haue their
first frutes, therewith to kepe hospitali-
tie & maintaine the poze wherof this pro-
fit ariseth. You Shall driue them home to
their benefices, and ceas muche flaun-
der, whiche befoze your commons, thei
do seme worthe lie to laie vpo your backs
They do come now once oz twice in.ii. or
iii. yeares to their parische and sape, &
good people we woulde faine kepe hou-
ses amongs you accordinge to oure du-
ties: but the kinges Offycers haue soo
much of vs that we canne not recouer
it this.iii. yeares at the sooneste. And I
wote not what Deuill is occasion there-
of, thei take such a custome in this space
p thei neuer kepe good hospitaliti after.

If you will also reforme the wroge and
vnproper vsage of the impropriations,
firste geuen to the cleargie, for tea-
ching of the people and relife of the
poore: but sence that time aultered by
- subtil

the Prophete Micha.

subtyl deuples too the monastaries and
Abbeyes, and now come into the kyngs
hands, some menne canne tell howe. If
you wyll restore these and suche lyke to
theyr former vses, and leaue suche vaine
imaginacions as hath ledde you too a-
busethē, you shal win the peoples herts,
seing such chāges & reformacions whi-
che hitherto suspecteth al suppression of
Abbaies, of idols, of Colleges, of Chau-
tries, of hospitailes, and all reformace-
on of telyggon, to be made only for your
owne pꝛuate profytes and purposes,
whiche their suspicion and fonde ima-
ginacion (as you doo accompt it) canne
no other wayes be wiped awaye, be you
sure, but by the departynge from suche
thynges wherein they doo see you take
vnlawefull gaynes, whereof parte are
here named. The spoile of the fatherles,
and the spoile of the poore in the goodes
of the church.

But this geare is againste the kinges
profitte and poures, O my Lordes,
shall some vayne imagynoures twytle
in your eares.

O what shall the kynges Mage-
tie game if hee winne the whole worlde
and do lose his own soul bi mainteining
againste

A Commentarpe vpon
agaynst iustyce, against good consciēce,
agaynst God hys holpe wpl, your bayne
ymaginacions, myscheuous Marchan-
dysse and Symoniacall sales of youre
gaynefull chaffer. Our prophet doothe
threaten the endles woo of euerlastyng
dampnacion agaynst all bayne ymage-
ners, whych haupnge power in theyr
hands, do haste to perfourme theyr wpc-
ked deuples. For thys is the sence and
meaninge, thys is the true vnderstanding
of the latter ende of the first verse where
the Hebrue hath. **El.** & diuers haue trans-
late the same God, and hath thereby en-
combred them selues wpth dyuersite of
interpretacions. But as it is taken by
the best learned in the Hebrue tounge, it
signyfeth heare in thys place power,
lyke as. **Genē. xxi.** and **Proverbe. iii.** So
that the prophet speaketh of thē whiche
haue authorite and power in theyr han-
des. Neither is the spirit of God afraide
of them any more thē of other. Search
your own consciēces therefore you that
haue thys power in your hādes: for of al
inuries, violence, oppression, yea of eue-
ry bayne thoughte and Imaginacyon,
you shall geue a ful straight answer, and
the myghty shall be myghtelpe tormen-
ted. The Lorde knoweth the thoughtes
and

The Prophet Micha.

And imaginacion of man, that they are but vaine, & he taketh the wise in their owne wilines.

Therefore thus saith the Lord: lo, I do imagyne euill agaynste thy family, whence you shal not plucke forth your neckes neither shall you goo bpryghte, because thys tyme is euill. At that daye shall the mourner make hys parable vpon you, and mourne lamentablye, sayinge: we are sore waysted and destroyed, the porcion of my people god wil chaunge. How shall he take that is myne? oure landes shall be restored, the enemy shal deuyde it.

The Text

Because that these men of power dyd abuse their power agaynste theyr infirmitie members, imageninge mischeife vpon their beds. Lo the Lorde of all power will shorten their hornes, and lessen their strengthe. He wll sette hys thoughtes agaynste theyr thoughtes, his deuises shall stande. He wll lape a

A Commentarv vpon
poke vppon theyr neckes whiche shall
cause the to stowpe and lay downe these
haute and high looks, wherwpth they
ouerlooke euery poze man whome they
wolde oppresse, but beware you proude
of the earthe whiche husse vp poure no-
tes into the wind after the frenshe guise
you shall be fayne to hange downe your
heades for the shame and miserie which
the Lorde shall worthele bzing vppon
you. You haue dyspised the poze, spoiled
them of home and harbour, broughte
them into bondage, made them your
claues and desautes, haue kyled and
slayne them. You muste by the iuste and
rpghteous iudge haue the like vnto you
measured. The Lorde dothe euen now
beginne to bzing his poke vppon your
necks which might cause you to stowpe
with fliying away with your fine phisik
with al your inuenciō, you canot anoid
it, he suffereth you yet to liue & behold it
in others that he may prouoke you to re-
pētāce but y time is at hād if you do not
repēt whē ether wpth this or other plage
more greuous you shalbe wholy destro-
ed. The shal y false prophetes which haue
flattered you in your wickednes make la-
mētatiō & cri out for your destrucciō whi-
che sodēly shal come vpo you, Their idle
bzaines shal muse and meruel how thys
land

the prophet Micha.

land promised to be yours, shuld be take
with the enemye? Yea after they shal be
taken together with you by the enemy,
they shall promise you to bee restored as
did Hananiah. Hiere. xxviii. saveinge: I
haue broken the pocke of the kynge of
Babylon. But at lenglte he shall se hys
hope all vayne whyles the enemye deu-
deth the lande as it was deuied too the
Tutheans and Babylonians. iiii. kinges
xvii. read the latter ende of the. xxxiii. of
Ezechiel for the declaracon of thys
Terte, howe shall he take that is myne?

Therefore shall there be none The Tett
whiche shall deuyde the lotte by
lynne vnto the, in the congregaci-
on of the Lorde.

Because you haue imagined myschefe a-
gainst other by couetousnes, extorsion,
violēce oppressiō, haue wrought & broghte
forwarde your wicked deuises, therefore
shal you be so spoiled, that you shal haue
no hope to haue your possessiōs restored,
but shal be vtterlye rote for the bothe of
this cōgregaciō whō the lord hath, wth
such miracles broght forth of Egypt fos-
tered & cherished in wildernes & hitherto
so wonderfullpe gupded and gouerned,

A Commentaie vpon
and also with the ryche gloten you shall
be secluded from the holie companye
lyng in Abrahams bosome. For the co-
tyng out of the ten trybes so that othes
nacjons occupped they: enherytaunce.
rede.iii.kinges.xvii. For the other.ii.tri-
bes we do know that they contynue scat-
tered in all countres vnto this daye.
What shall we nowe loke for, vnlesse we
do repente, whose sinne in number doth
far pas theirs, whose iniquities are like
the sand of the sea. Thincke we not that
it is the same god which refused his cho-
sen people for theyr sinne?

The Text

Do not prophesye thus shall
they say. Lette theym not Pro-
phesye least they be put to shame.

Thus hath the wycked worlde al-
waies resisted the spirite of God and la-
boured to quenche the spirites, to stoppe
the mouthes of the prophetes, to putte
them to shame as they supposed. There-
fore saith Ieremy I am made a laugh-
inge stocke all the daye longe. Ieremye.
twentye. They dooe all derpde me be-
cause nowe a longe space I haue cryed
agaynste theyr iniquitye and tolde them
of destruccion, and the worde of the lord
was laid vnto me as a rebuke and shame

the Prophet Micha.

On the dape longe. Therefore sayeth Es-
saye: The people prouoketh my wrath,
they are lying children, children whiche
wil not heare the law of the Lorde, whys-
che do saye vnto the Prophetes and se-
ers: see not, and prophespe not vnto vs
thinges that are righte, but speake plea-
saunte thinges vnto vs. Esay. xxx.

Thus the unkynd people doth alwaie
hate the truthe, and rather then they wil
departe from theyr beastlye lustes, where
in they wallow lyke filthye swine, they
wil desire Christ him selfe to depart with
the Saderines or Barazens. This is the
condempnacion of the world, that lyght
is come into the world, and men loue ra-
ther darckenes then lyght. Therefore
are they geuen ouer into myndes repro-
bate to do thinges uncomelye filled with
al vnrightheousnes, whoredome, crafte
and couetousnes. Romans. i.

This is the heauye temptacyō fro
the whiche we oughte to desire our hea-
uenlye father at this presente to deliuer
vs, for euen now wyckednesse hat he so
gotten the Mastery, and flatterers are
hadde in suche estymacion, that oure
tender and delycate eares canne not a-
byde the trewthe of Goddes spirite too
scrape theyn.

E.iii.

But

A Commentary vpon

But with contention, sedicion, and
wot not what els shal the true preacher
be charged to stoppe bys mouthe if it be
possible. But there is one euen the fa-
ther of spirites whychē alone can epyther
open or stop the mouthe of the spirites.
Ther was one Shassur in the tyme of Je-
remy the prophete whychē with strokes
and imprisonmente woulde haue bette
downe bys spirite. We haue hadde lyke
Shassurs in our tyme, mo then one, wher
of some of them hath bene plagued wpyth
Shassur, lette theresse be warned. For it
is not Jerempe nor Latimer, nor Lea-
uer, nor Hoper, nor Beaton, nor Horne
that speaketh vnto them, but the spirite
of God, whychē alwaye by suche weake
vessels doothe so vtter it selfe that when
these are gone other cometh of thepl
ashes. And if these shuld not speake, the
verpe stones shoulde crye oute agaynst
oure wyckednes. For Jerempe woulde
haue holden bys peace when he was soo
cruell handled, but he sayde that the fyre
of thys spirite was in his hert, and with
in his bondes that he was weyeped wpyth
holdynge it in and cold refrayne no lon-
ger. Then setteth hee forth the feare of
menne agaynst hym, but strenghte hee
addeth these comfortable words.

The

the Prophet Micha.

The Lorde is wpth me lyke a strong By-
aunte and therefore Shall they fall head-
long whych persecute me, and they shall
not pzeuaple agaynst me, but shall bee
put to Shame, because they cannot pros-
per, but an euerlastyng shame shall come
vpon them whiche shall neuer be forgot-
ten. O you Englyshe Whassurs fear and
tremble for thys is your iudgment from
the Lorde of spirites. The shame you
would lay vpon the true prechers lasteth
but an howze: noo it is no shame but the
greatest honoz, you cā do thē. But poure
Shame is euerlastyng.

The Hebrewe Nataph whych is here
translate to Prophecye and to speake,
is borowed by Metapher from the rapne
whiche of manye small droppes doothe
growe to greate aboundance & maketh
the earth fruiteful in the ende. So dothe
the worde of God, therefore saieyth Mo-
ses. Deuterono. xxxii. my doctryne shall
drop downe like the rapne.

O thou that arte called the The Text
house of Iacob, is the spirite of
the Lord thortned, are not these
his works, ar not my words good
to him that walketh vprighte?

E, iiii.

Thou

A Commentary vpon

Thou that wilt be called by the name
of the chosē people, though thou be not
so, thou oughtest to know, the power of
God, thou shouldst thinke that the same
spirite whych hath drawne forth the
swearde agaynst the old world, the same
spirit whych hath foughten with isha-
rao, and drowned hys army, which hath
for the people synnes dyscuen forth the Cana-
nees before thee, and hath not spared
thy kynges Saule and Jeroboam, the
same spirit hath not his arme shortened
that for lacke of power, it shoulde be a
frayde of the face of any man, to keepe
silence at commaundemente, no, thou
knowest that these wonders afore reher-
sed and the terrible plagues now threat-
ned, are the woorkes of the almyghty.
Why then wilt thou suffer thy flatte-
rers still to bolster thee vp in thy wycked-
nes, and byd thee procede in thine owne
imaginacions, saying: that God is mer-
cyful, he will not stryke, Surely the lord
is merciful, and hys words are comfort-
able, but as the prophet telleth thee, if
thou walke vpryghte. So doth Moyses
in the geuyng of the promyses, at the
laste adde this condicion. If thou wilt
heare the woorde of the Lorde, keepe it,
and do it, thou shalt haue all the bles-
singes

the prophet Micha,
singes promised. But if thou wylte not
heare the woorde of the Lorde too ful-
fyll all hys commaundementes, the
cursses wyten in the law shal come vp-
on the. Deut. xxi. Therefore neyther
the Jewes in theyr tyme, neyther we in
our tyme may boast of the promyses, vn-
les in walking vprightly we wyl fulfyll
the condicions and couenautes.

And al redy my people is rylē **The Text**
against me like an enemye, they
doo rente of the coate and cloke
one of another: Euen frome hym
whyche walcketh careles by the
waye, as though he were eska-
ped frome battayle. The wyues
of my people haue you dyuen
frome theyr houses full of plea-
sures, and frome theyr chyldrene,
haue you taken my glorie for
euer.

O Lorde was thys the fal of Israell?
because they dyd stand against Goddes
comaundemente, openlye too defende
theyr wycked wayes? When Naboth
was kyled, Jezabell dyd dyue oute the
poore

A Commentary vpon
poore widow. Yea as the Hebrew semeth
to sound whē one against other, and one
frō another. Whimul. did snatch, scratche
take & rend the poore bribing frō the ryche
the ryche pilling, & polling the poore vnto
the bare skin. Whē the stranger and tra-
uailing man was spoyled and robbed as
though he had benetake prisoner in bat-
tell. The theues by the hye wayes, & the
Sherifs & iudges had part of the spoile,
whē their prices wer become liōs & lear-
ned to rauen for their pray, to deuour mē
& had learned to make widowes as Eze-
chiel speaketh of Jehoiakim. Eze. xix. if
these crimes wer the cause of þ vtter de-
strucciō of the chosē kingdō (as the pro-
phet by the mouth of god here vttereth)
what cā we loke for which haue fylled þ
mesure of wickednes so ful: that we may
euen now fele it ren ouer into our owne
bosomes: but onli by the iust iudgemēt of
god to suffer þ like at our enemies hādes,
þ we haue done to our brethren & neygh-
bours. And here might occasiō serue too
charge, our realm with the soze hādlig of
widowes & fatherles childrē, by our wpe-
ked laws of wards, & our soze laws of fel-
lonies, wherby the poore widow & innocent
childrē ar spoyled, but I haue touched it
before, & we cā loke for none other thing
thē the Lord threatneth, if we do not re-
pent

The prophet Micha.

pet which is as we do rede Ezo. xxi. þ he
wil make our wiues widowes. & our chyl
drefatherles, let vs beware therfore how
we do driue forth of theþz lads & houses
the poze desolate widowes, & cause theþz
chylzen by our cruel dealinge, to blas
pheme God, and curse theþz parentes,
agaynst God his commandemente, and
therfore agaynst his glozy and honoure.

The laste sentence. From theþz chyl
zen haue they taken my glozy for euer,
is by dyuerse interpreters vnderstand of
the adultry wherwith the chylzen were
difamed, accompted as Bastards, other
because that the chylzen robbed of their
parēts had now none to bringe theþz vp to
þ glozy of god. And som because they had
not their parēts whō they might honour
in gods stede vnto hys glozy. Munsterus
also in his anotaciōs bzlgeth a veri good
interpretaciō, which doth answere to the
word for euer, wher the Lord had create
mā to be immortal, which worke was for
don by sin, it pleased the lord god by per
petual procreacion to recouer mākynde
frō destructiō & so preserve the world by
thys lawful procreaciō of chylzē, to the
accomplishing of his gloriuous works in
his church, this thing is met by þ sauing
of the woman by the bringing fourth of
chylzen in the secōd chap, of þ first Epit
tel to

A Commentarie vpon
to Timothee, and in the .cxvii. psalme
 this whiche **Asaph** calleth the glorie of
 the **Lorde**, **Dauid** dothe call it the enhe-
 ritaunce of the **Lorde**, and **Christe** con-
 firmeth it sayinge: that his kyngedome
 is of such, and that they aungels doth
 alwayes se the face of his father. Where-
 fore whether they be slayne by **Herodes**
 soldiers, or by **English** murtherers, whe-
 ther they be made odious by ours or their
 synnyng whoredome, whether the glo-
 rie of **God** be taken from the chyldren
 by the court of wardes or other cruelty,
 better were it for that manne, by whom
 they be hurte, be it kinge or Capteyn, not
 onely to haue forsaken al worldly glo-
 ry, but to haue a milstone tied aboute his
 necke & to haue bene cast into the botome
 of the sea, If adulteri, if oppressiō, if tira-
 ny, if extortion, synnallye, if anye kynde
 of vyce dooe raygne vnpunished in anye
 kyngedome the chiefe heades and Ma-
 gistrates, muste be charged therewith,
 whych as **Paul** sayth dothe not onely
 the helpe, but are fautors and fauou-
 rers to the whych do so wyckedly, which
 thinge the spirit of the **Lord** is not thot
 ned to se, to shew, and sharply to punish.

The Text.

Arise gette you hence, Thys
is

the prophete Micha.

is not your rest, because your
land is polluted, therefore shall it
destroye you wyth detestable de-
struccyon.

Lo syl continually the prophet bea-
teth into our eares that syn must needes
haue destruccyon folowynge: that is the
reward of synne from the begynnynge,
in so much that thys same land of Iurep
whiche was promysed to be thep heri-
tage for euer: was spoyled, wayted and
destroyed, after that it was with Idola-
try polluted, and as Moyses threatned.
Leuit. xviii. the same land should vomite
thelike as it did the Cananites, saying:
Beware that the lande do not lyke wyse
vomit you forth againe if you do the like
wyckednesse, as it dyd vomyte forth the
people before you.

Wherefore like as the prophetes of
all ages, when they dyd se sinne raygne
unpunished, dyd cry out agaynst the go-
uernours, pronouncynge these and such
lyke sharpe sentences agaynst them. So
may the prophetes and preachers of our
tymes, boldely by the same spirite pro-
nounce and publish like destruccyon and
ruine to ours here in England, especial-
ly seeing our country contaminate wyth
coru-

A Commentary vpon
 couetousnes and polluted & glotoni, &
 ebery, & al kinde of filthines doth bringe
 forth newe kyndes of diseases to other
 countreies & old phisicians vnknewe. Here
 appeareth þ Paul writeth to the Roma.
 that this creature subiect vnto our vami-
 ties against her wil mourneth & groneth
 to be deliuered fro thys corruptible ser-
 uitude and semeth thus to sape vnto vs,
 O my children, whose wyckednes wyth
 much werines I haue thus long borne &
 susteyned, I must nedes at the leght ease
 my selfe of so vnprofitable a burde. For
 your sins am I strikē with steriliti & bar-
 nes you do dig so deepe in my bowels by
 your greedy couetousnes þ I must nedes
 breathe forth sulphureal exhalations &
 poisoned breathynges to destroye such a
 serpentine generacion, whiche toileth &
 trauaileth so carefullye to kyll me your
 mother, your selves and your brethren.

The Text. If a man walke vaine-
 ly with open lies lyinge vnto you do
 say: I wil prophete vnto you for
 wine and dronkenes he shalbe a
 Prophet vnto this people.

As though he shulde sape: oh it is a be-
 trayhard and vnpleasaunt thyng for the
 people to heare theyr vices reprehended
 and destruccio for syn propheted. Ther
 fore

The Prophete Micha.

fore can thei not bear the true prophets,
they cannot awaye wth the: but as Achab
answered vnto king Josaphat askinge
for some one prophet of the Lorde after
that .iiii. C. false prophetes had prophe-
cied plesant things. Ther is one man yet
lette one liue but I do hate him because
he doth not prophesy vnto me good: but
euil, but what foloweth this refusing of
the true prophet and chusinge of ϕ false.
The Lord sendeth a strong delusion & can-
seth Achab to perish by the counsel of ϕ
wicked & lying prophets which wold not
be saued by the counsel of the good and
true prophets reade the chapter & see the
iudgmēt of god against the which do re-
fuse true prophets. Agayne of the Pro-
phets which folow wine & dronkenesse.
They haue erred, for wyne & gone astray
for dronkenes the preiste & the prophete
hath both erred for stronge drynke, they
are swallowed vp of the wyne, they haue
erred in vision and fallen in iudgement.
So doth all that seketh gaine voluptu-
ousnes & pleasures, they ought not to be
trusted, they are lyinge prophets, yet are
they only of ϕ blinde world magnified &
receued, mi lords wil haue none other to
their chaples for with a fat prebend such
mai be choked & thei wil folow mi lord in
al his fōd waies and allow al his wicked
counsel, but that Micha that telleth ϕ
truthly

iii. Re. xxiij.

Esa. xlviii.

A Commentary vpon
truth he is thrust forth of the doores, he is
of a furious spirit, my lord hateth him as
vnmete for his house & al good cōpanye.

The Text. I wyl gather the together, O
Jacob, I wyl gather the wholy.
I wyl gather and ioyne toge-
ther the remnaunte of Israell, I
wyl putte them together like the
sheepe of Bozra, and lyke as the
flock gathered in the fold. They
shal hurle together for the great
multytude. The spoyler is gone
before theym, they haue spoyled
& passed the gate, they haue gone
forth therby, and theyr king hath
gone forth before them, and the
Lorde as theyr captayne.

Such a glorious prophesye doth the
fals prophets bring forth to king Achab.
Go vppe to Ramoth sake they, and the
Lorde wyl geue it into thy handes. A-
gayne Iedechia made hym hornes of p-
ron and sayd, thus sayth the Lord with
these shall thouASSE and fanne Siria
whyles I haue destroyed it. So doth thys
glor

the Prophet Micha.

gloꝝious ſentence appeare to be brought
in of our prophete as a flatteringe illu-
ſion of the false prophets, whereby they
did kepe the people ſtil in the cōtempt of
God and the true prophets, prompyng
them libertye and triumphe ouer their
enemies, notwithstanding their enor-
mities and great wyckednes. Such flat-
terers we haue in al ages.

Therefore take hede (O England) they
that thus tel the and ſead the in thy wie-
kednes wth fayre prompyes, they doo
deceiue the, and do ſeek benefytes and
Byſhoppꝝ riches, that they may fill their
bellies wth wyne and ſtronge drynkes
as the Prophet ſayd before. I do know
that this texte is for the moost part vn-
derſtande as a prophete of the com-
myng of Chriſte, and it maye wel ſo be,
but I had rather ſo to expounde the pro-
phetes, that they myghte ſeme to hange
together by comelye order, then to ſcare
them in peaces. Bozea was a citty full
of people, ful of ſhepe and cattayl, where
unto the false prophetes therefore doth
lyken theꝝ ſely citty.

The.iii. Chapter.

But I ſayed heare I praye The Text
you O Princes of Iacob and
J. l. dukes

A Commentarpe vpon
Dukes of y^e house of Israel. Doth
it not pertain vnto you to know
iudgment, you do hate y^e good &
loue y^e euil, you do flee of y^e ski of
their backs and y^e fleshe of theyr
bones. You haue deuoured the
fleshe of mi people, & plucked their
skin from of them, and haue bro-
ken their bones & crushed the in
peaces, as in a pot, & like the fleshe
in the middelte of the Chaldren.

Princes ought to know iudgmēt, thei
ought to be wise mē fearing god, yea stā
ding in gods stede to the people, hauing y^e
truth within the y^e thei nede not to seeke
it at their chaplēs. They ought to be mē
which hateth auarice. Exo. xviii. for thei
execute the iudgmēt of the lord. Deu. i. &
whatsoeuer thei shal iudge, shal redoubt
& be required by d^e the. ii. Cor. xix. but you
do thik you mai liue as you list. O princes
& dukes of our wicked time, you do not
thinke y^e you haue takē an office wherof
you must geue answer. But y^e you haue
attayned to such honours that ye shuld
be accompted as earthly goddes, that no
man shulde bee so hardye as to talke of
you

The Prophet Micha.

your doings, and dare followe the hope
in making such proclamacions, though
they be suche in verpe deede as our pro-
phet heare papnteth which are so plaine
they nede no interpretacion. Therefore
I do say with the prophet Esay, heare
ye deaffe men, and sharpe your sightes
to se ye blinde. But who is so blinde
as my seruaunt? or so deafe as my mes-
sengers whome I sente vnto them? For
who is so blinde as my people and they
that haue the rule of the. They ar like as
if thou understodest much and kepe no-
thing, or if one herd wel but wer not obe-
diēt. The Lorde be merciful vnto the for
his righteousnes sake & his word might
be magnified & praised. They do boast to
knowe the woorde: but beware the ser-
uaunt which knoweth and doth not, that
be beaten with many stripes.

You do flee of þe ski of their backs **The Text**

If you do read þ. xxxiii. of Ezechiel you
shal se the difference betwixt these euil
pastors & shepherds which feed the sla-
ues with þe spoil of þe shepe, & þe good she-
perd which cherissheth his shepe. Nowe
wher our prophet sayth that the wy-
res do hate þe good mē and loue the euil
it is the experience of al ages, for dicers,
dauncers, flatterers and such like ar re-

Fall.

ceiued

A Commentarpe vpon

deyued into theyr pryue chambers wher true preachers are prysoned. And if it chaunce that a noble man haue one honeste man in hys house, he is a sheepe amonges Wolues, deluded and deydred by my Lordes owne minyons and moste sage counsaylers, & at the length, eyther banished, or put to silence, because the whole course of his lyfe, conuersacion, and communicaciō, is contrary to theirs and vnprofitable for theyr purposes.

The Text.

Then shall they cry vnto the Lord and he wyl not heare them but wyl hide hys face from them at that tyme, lyke as they haue don euil in their wicked workes. Thus sayth the Lord of the prophets, whyche do seduce the people, thus the Lorde saith against them. When they haue any thing to byte vpon, then they preache that all shalbe well, but if a man put not sūthing in their mouthes they preach of war agaynst him. Therefore your visiō shalbe turned

the prophet Micha
ned to nyght, and your prophe-
cyng to darknes. The sun shal
go downe ouer these Prophets,
and the day shalbe darcke vnto
them. Then shal the vylspō seers
be ashamed, and the sothsayers
confounded, yea they shalbe fayne
at the packe of them to stop their
mouthes, for they haue not gods
woorde.

Like as the prynces, Iudges and go-
uernours hath bene turned from Gods,
to minister goodnes vnto Tyrants, wor-
shypng al wyckednes: So shall God hym
selfe byng vpon their heades heape
destruccion. And as the boke of wisdomie
sayth: these mightie men shall haue more
terrible torment. When though they crye
vnto the Lord, he wyl not heare theyn,
but hyde hys face frō them. Like as they
haue turned theiꝝ faces from the poze, &
rather regarded Hawkes and Hounds,
dice and cardes, dauncynge and tossynge
of balles lyke babes, then the piteous
cōplayntes of theiꝝ poze members made
of the same mold, and bought wth one
pice wth them. And as for theiꝝ chap-
F.iii. laines

A Commentarpe vpon

Raynes whyche do chop wpyth them theſe
 benefices, and geueth an whol peres rſt
 or thei enter, or greater gaine peraduen-
 ture, & ſo long as my lord & they cā agre
 of couenaunts, or p my lord wil get them
 mo pſomociōs, they wil tell my Lord, he
 may hawke, he may hunte, he may bowle
 he may play at the bal, & what he wil, ſo
 he do ſtop their mouthes w ſomewhat al
 is wel, & it pleaſe your grace: but againſt
 their poze brethren, which haue nothyng
 to geue them, they are cruel and deuours
 ting wolfs. They pole their parſſners,
 they pyl the pſtenautes, they ſende pol
 ling pſoctours, and are moſte readie by
 all meanes to trouble the poore and to
 moue war againſt him, both wpyth the pſ
 good word to my lorde, if nede be, & other
 pſeti pſactiſe. To theſe wicked hipocrits
 ſhal come darknes, angwiſhe, ſorowe, he
 upnes, all the woos and curſes, all the
 plages ſpoken of in the ſcriptures. This
 great miſery is ment by night & darknes
 as we may perceiue, Heare note alſo the
 terrible ſentence of God, hys ſeueriſ-
 ſice againſt the wicked, which ſhal crye
 vnto God, and ſhal not be herd, where al
 way he heareth the good before they do
 crye. Eſay. lxx. he reiecteth the wycked
 with their ſacrifice. Eſay. lxxvi.

Eſa. v. xiii.

Jerem. xv.

Mat. xxiii

The text

But I am ful of the poluer of
 the

the prophet Micha

the spirit of god, ful of iudgement
and strength, to shewe vnto Ja-
cob his iniquitye, and to Israell
hys syn. Heare this I beseech you
O prynces of the house of Jacob
and dukes of the house of Israel
which do make iudgemente ab-
hominable, & do peruert al equi-
ty, building Sion in blud, & Je-
rusalem in wickednes. Her prin-
ces did iudge for rewarde, & her
priestes did preache for wagges,
& her prophets did prophesye for
mony, & stil made the Lord their
staffe, saying: is not the lord in y^r
mids of vs: ther shall come none
euyl vpon vs. Therfore for your
cause Syon shalbe plowed lyke
the field, & Jerusalem shalbe an
heape of stones, & the hylle of the
temple, shalbe an hie wood.

Marke the mightie power of god his ho-
ly spirit, o prynces, he causeth the prophets
to speake, or els they do remain spechles,

Amos.

as Jer

A Commentarpe vpon

Jeremye saythe: I cannot speake hee
cause I am a chylde. But what answer
reth the Lord: Say not so Jeremye that
thou art a chylde, for thou shalt goo to
al that I shall sende the, and shall speake
al that I shall commaund the. Feare not
before theyr faces, for I am wyth the
to deliuer the sayeth the Lord, I do set
the ouer them sayth the Lord, and ouer
kyngdomes to roote vp and to destroye,
to waste and scatter, to buylde and too
plante. I shall cause the not too feare
theyr faces, for I haue made the lyke a
walled ctyte, an yron peller, and a bra-
sen wall to the kynges of Iuda to the
prynces and priestes, and to all the peo-
ple of the land, They shall fyght agaynst
the, but they shall not preuaile, for I am
wyth the sayeth the Lord to deliuer the.
Whye are you faynte hearted, whyche
haue the lyke Myce, what can be sayde
more to encorage you? Whye dare you
not crye agaynst the wickednes of oure
tyme, as the prophets dyd in theyr tyme.
Dothe not oure iustycarpes and iudges
peruerte iustyce? and make theyr iudge-
mentes abhomyable? Is there no re-
wardes in the handes of oure prynces?
Are al these fayre houses aboute Londō
of else wher gottē with good conscience
and

The Prophete Agieha.

¶ builded wythoute bloude: Make sure
lye, for one of youre greates builders dyd
wyte worthelpe vpon his walles a con-
fession for al hys felowes. No man wareth
ryche, but by the discommoditie of others.

But you are but hyelpnges, prea-
ching for wages and canne espye no
faultes. Yet dare you saye for these ram-
ping Lions: haue not they banysed the
popishe religion? Is not God amonges
vs? Haue not they set forth the Bible? Are
not they Gospellers? Yes to they open
thame douteles, for heretofore, ther was
some pretence of religion, some colora-
ble cloke of vertue and honestie, that is
shaken of I do graunt, and not so much
lefte as fig leques to couer their thame.
Howe can God be amonge this people?
amonges whome the Deuylle raigeth
and rageth by couetous ambicion, whor-
dome, extorcion, contempte of true re-
ligion and all ciuill gouernauce? They
haue set forth the Bible that all menne
may se how far thei do swaue in life fro
God his hollie worde. They are called
Gospellers in spyte (as I do take it) of
the hollie Gospel. For the holpe Gos-
pell of God is flaundered and euill spo-
ken of, booth of oure papistes in Eng-
lande and in other nacions, so farre as
our

A Commentary vpon
our English gospellyng is knowen. Be-
cause in the beginning therof al thyngs
were compelled to serue theyr couetous-
nes and lasciuious lyberty, and soo it is
apl contynued. A true relygion is sought
of no body, ppyuate gayne whych ar-
seth of the great possessions of the spoi-
led kyngdom, is sought of euery bodye,
and how perilous a thyng it is to bryng
such cursed spoile into our houses, reade
the. vii. of Josue of Achan the sonne of
Charim, and repent wyth the Miniuts
both kyng, whych shal aunswer for all
these iniquityes, and Dukes, Barles.
Barons, Bishops, whych doo turne to
your ppyuate commodities thynges de-
dicate to publyke vles. Repente I saye
lest wyth Jerusalem your houses be tur-
ned into heapes of stones. Jeremie. xxi.
hath the same sayinge forth of our pro-
phet and our sauour in. xix. of Luke.

The. iiii. Chapter.

The Text.

But it shall come in the
last dayes that the hil of
the house of the lord shal
be prepared in the toppe of the
mountaynes, and it shall be cap-
sed

The prophete Micha.

led aboue all theyr toppes, and
the people shall flowe vnto it.
Such people shall go and saye:
let vs goo vp into the hyll of the
Lorde, & to the house of the God
of Iacob, and he shall teache vs
of his waies, and we shall walcke
in hys pathes, for the lawe shall
go forth of Sion, and the worde
of the lord from Ierusalem, and
he shall iudge many nacjōs, and
correct stronge and myghty peo-
ple for a lōg time. And they shall
breake theyr swerds into shares
and theyr speares into syckels.
And one nacjon shall not lyfte a
sweard agaynst another, neither
shall they lerne y fetses of war any
more, but euery mā shall sit vnder
his vyne, & vnder his fig tre, and
no man shall a fraye hym, for the
mouth of the lord hath spoken it.
¶ Say the prophet in hys secōd chap.
hath

A Commentary vpon

**Mathe his same Prophece the which of
all our interpretours and of the Jewes
also is vnderstande to be of theyr Messis-
ah, and Christe our sauour but after a
sondyr sort. For we do take it that the
Prophet in his time, seing in the earth
the Ierusalem religion neglected, iudg-
ment peruered, and iustice banished, did
caste by the eyes of hys spirite into that
great and highe hill, wherof Ihon spea-
keth in the. xxi. of his reuelacion and did
see the house of the Lorde, the spouse of
the Lambe, the greate city, the holy Je-
rusalem comminge down from heauen,
hauinge the cleannes of God and al mā-
ner of vertues, and al kynde of knowe-
ledge, whych is mente by those many-
folde stones there named. So that al the
people whych shall be saued shall come
therunto, shall walke in the lighte ther-
of, and the kyngs of the earth shall bring
theyr glorie vnto it. Nothyng polluted
or defyled shall enter into it. Apoc. xxi.
Thus semeth Saynte Ihon to vtter in
other wordes the same Prophecy whi-
che Micheas and Esaias did speake lōg
before. Euen as the spūte of oure heauē
lye father for the comforte of the electe
wylde thus speake vnto vs. Be of good
comforte my children though you se my
word**

The prophete Micha.

woorde despyred, my lytle flocke scatter-
 ed, my poore oppressed, it shall not be al-
 waie thus. I haue appoynted a tyme,
 when I wyl haue the maistrpe, when I
 wyl rapse vpp the hyl of my house (my
 chosen I do meane) aboue all hylles a-
 boue all the hyghe and glorious thinges
 in the worlde, that the Beathen shall
 flowe vnto it. The whyche thyng was
 fulfilled partlye when it pleased him at
 the time appointed to sende his sonne so
 to be exalted that he shuld drawe al thin-
 ges vnto hym. When hee commaunded
 all his to bee of good courage, for he had
 ouercome the worlde, when he spoeled
 the byncies and powers, and put them
 to vtteraunce, in triumphinge ouer them
 by hym selfe. Collo. ii. That thys hyl of
 Gods house might be exalted. Christe
 gaue him selfe for it, that he myght sanc-
 tifie it, that he myghte make it for hym
 selfe a glorious congregacon, wpythout
 spotte or wrynkle, agaynst the whyche
 house, because it standeth of a sure rock,
 the gates of heil canne not preuaile, nei-
 ther death nor lyfe, nor angels nor rule
 nor power, shall be able to dyue thys spi-
 rituall house forthe of gods sauoure, no
 the Deuils dare laye nothyng to the
 charge of thys churche and house of the
 fapthe

Eph. ii.

A Commentarpe vpon
faythfull. For the Lorde euen the God
of Jacob dwelleth in it and who dare
stande a gainste it. This is the true tem-
ple of God and the house wherin the ho-
ly gost dwelleth, which are we, so manpe
as do beleife. i. Cor. iii. at the commynge
of oure sauour Christ was exalted, and
sette aboue all the hyghe mountaynes
great glori, pompe & pride of this world.
The whiche glorie beinge published by
Christ, and his Apostles it brought forth
scrype throughout the hole worlde in
Asia, Africa, and Europa.

Then began they to clyme vpppe vnto
the hit of God, that is to the hil of know-
ledge to bee taughte in the wapes of the
Lord and to walke in his pathes as oure
prophet dothe declare him selfe. When
the gospel byd first come forth of Sion
and the gracious woorde and wyl of the
Lord did spring from Ierusalem. Then
they come from the East to the West to
seke this glorie, to sit and rest in the bo-
some of faythful Abraham in this glori-
ous Ierusalem.

This is the reaste that foloweth
where all shall bee soo quyet that they
shall breake theyre sweardes into mat-
tockes and theyre speares into scythes
neuer to argue nor fyghte in this holpe
hph

the Prophete Micha.

hill of the heauenlye Ierusalem. Wher
unto we muste lyfte vp the eyes of oure
sprytes continuallye stryuinge to mor-
tifie the fleshe whiche canne not enter
therein, because it is polluted.

This reaste is onlye begonne in the
spirituall manne in this lyfe, and canne
not be made perfite tyll the last enemye
be overcome, whiche is deathe. This is
oure beleife grounded vpon scripture of
this glorious raisinge vppon the hill of the
house of the lord. Now the Jewes dothe
specke to the outwarde letter and naked
wordes, bothe in this and manye other
textes touchyng the restitution of their
temple and kingdom. And surelye as the
Lorde God seeth from the beginninge
of al his workes to the ende of the same:
and his gyftes are wythoute repen-
taunce, and the sprite of God dothe pro-
myse greate thynges to that nacyon, be-
cause theyre fathers were the roote, and
theirs was the adopcyon, glorie and tes-
tament to them was the law geuen the
ceremonies and the promises of the was
Christ concerning the fleshe. So maye it
be by the secrette worke of god that by
this cleare light of the gospel, so wonder-
fullye spred amonges vs in these last dayes
they shall confesse theyre greate crimes
and

A Commentarpe vpon.

And greuous offences of Chyſter refused;
and they? blasphemyes agaynst the ſon
of God, and ſo God in them be glorify-
ed amongs al nacions, which ſhal heare
the mercies of the Lord towardes them;
what promiſes they haue, if they doo re-
pent, read. xxx. of. Deut. and of they? re-
turne in the laſt dayes. Oſe. iii. S. Paule
alſo ſeemeth to delate thys matter. Ro.
xi. askynge for what purpoſe they dyd
fall, and aunſwereth, God forbod that
they al dyd ſo fall, that they ſhoulde all
perſhe. But by they? fall ſaluacion dyd
come to the Gentyles, for thys purpoſe
to prouoke them, euen the Jewes, to fol-
low the ſame, and farther ſayth Paule:
if they? fall were the ryches of the world
and they? decap the ryches of the Gen-
tills, how much moze the fulnes of them.
And if the caſtinge awaye of the Jewes
were the concilinge of the worlde, what
ſhall be the receyvinge of them, but lyfe
brought from the deade? Agayne I wyl
not haue you ignoraunt of this myſterpe
(ſayth Paule) that ye be not hye minded
among your ſelues, that blyndnes hath
chaſiced to Iſrael. But in parte whyles
that the fulnes of the Gentyls ſhoulde
enter. and then al Iſrael ſhoulde bee ſa-
ued againe. By the Goſpel they are ene-
myes

the Prophet Micha

enemies for you, but by the election they
are beeloued for theire fathers. For the
gyftes and callynge of God are fuche
that he cannot repent of them. For like
as you wer sometimes not beleuing, but
nowe haue obtapned mercy by theire mis
beleffe, fo are they now made myfcre
antes, because you haue obtapned mer
cy that they myghte obtayne mercy al
fo. For God hath for this purpose shut
al vnder fpyne that he myghte haue mer
cy vpon all. The Jewes are chepned in
errours and kepte in ecclie, fo that they
are talked of & taken as abiects through
oute the hole worlde. We dooe accompt
them and theire doinges, to bee fygures
of vs and oure dooynge, and they al
wayes holpe for theire fathers as Paule
faythe. And in what blyndenes? in what
and howe groffe darckenes of errours
vnder our abhominable defolacion, this
longe tyme haue we, whiche accompte
our felues the fpiritual Iuda, bene shut
vp, whiles the iustice, whiche is by faith
in Chrifte hath bene forgotte. The iu
stice of workes fet in place, newe fectes
founded, newe religion inuented, open
blasphemies agaynste the open woorde
of God with fweard & fpye maintained &
fplthys fornicacion allowed, Shamele

W. I.

fweas

A Commentarpe vpon
Swearpunge permitted and suche abho-
minable Idolatry erected as befoze this
tyme of Antichriste the lyke was neuer
imagyned.

The synkpunge breathe of manne so
soone as hym lyketh to blowe foorthe a
God into a cake, and name it Christ god
and manne, wpth other moze deuelyche
deluspons then euer hadde the Jewes.
Howe be it all thys both theyz synne-
full blyndnesse and oures, doothe serue
too the magnypunge of the Mageste,
mercy, and power of the euerlypunge
Lorde whiche worketh all for hym selfe
euen the wycked agaynst the euyl dape.
Because the goodnesse of hym is suche
that he wpll tourne the stubbernesse of
the Jewes hytherto and our longe con-
tynued blyndenesse vnder Antichriste to
hys glorie, too the auauuncement of
constancke in mercy and truthe too the
greate beautypunge and glorious set-
tynge fowthe of the saluacion of hys
chosen, accordpunge too the sayeing of
Sapnte Paule. All thynges together
are apte and helpes too them that be of
purpose called. Romapnes. viii. The in-
creoulytpe of the Jewes cannot make
the fapthe and promyse of God voyde
and

the prophet Micha
and of none effecte. But rather our iniur
tice dothe commend hys iustyce, and our
vntruth causeth his truth to excel on
to hys glorie, that he may be found true
and al men liars, and he ouercoms when
he is iudged.

Then as the fall of the Jewes muste
nedes be confessed by Isaules doctryne,
too be that they maye attayne mercie,
and God to be so glorified, so maye we
looke for the fulfyllinge of suche pro
phecies as appertayneth to that pur
pose at the tyme appoynted whiche is
in these laste dayes when God will haue
hoole Israell saued. When he wil haue
one folde and one flocke, readeth the pro
phecies of the restorunge agayne of the
Jewes. Esaye. xi. lvi. Chapters. Zacha
rye. ii. Chapter. Osee. iii. Chapter. Here
xxii. xxii. xxiii. Chapters. Ezechy: ii. xc
xxiii. xxvii. Amos. ix. And you shal per
ceyue that God wyl be yet muche more
amonges booth Jewes and Gentyles
glorified.

For all prophecies bee not wholye
ended, fulfilled, and therefore are they
darcke vnto vs because the appoynted
tyme is not come whiche shall bringe
lyght vnto theyn, saue as I sayde be
B. ii. fore

A Commentarpe vpon
before that in the spiritual Israel, they
may after a sorte be verifed but so that
the Israel bothe by promise and by sede
ought not fro such playne promyses to
the made for to be secluded. But because
I woulde not be the author of any newe
doctryne, I doo submyt my iudgemente
herein and in al that I do wryte to them
that do sit and are hable to geue iudgment.
Only I wolde haue vs to thyncke that
the Jewes hadde the oracles, the promy-
ses, the testamente, the prophetes, and
Christ our saviour touching the fleshe.
They are the rose, the true and naturall
Olive. We are wyld and be but gra-
fted in the ym. They are reiecte and blin-
ded a longe tyme. So haue wee beene
also. They are banyshe from the y con-
try, we lyue banyshe also from our na-
turall countrey.

And shal it not be a comforte vnto vs
sepyng al chaunceth vnto the ym in-
spure to see the ym restored, the hoope of
oure restorng vnto oure heauenlye
countrey? Shall it not make muche for
the glorie of God, to perfourme his pro-
messe wylh the largeste, nowe when all
thynges seemeth booth vnto theim and
vnto vs paste all hoope and desperate?
Shall it not commend and sette forth
the

The Prophet Micha.

The mercye of God whiche so long tyme
hath suffered and sustained synners?

Shall it not greatly enlarge the king-
dome of Christ too haue gathered this
scattered flocke of the Jewes into hys
foulde? Shall not thys consyderacon
gve vs occasion too prayse and mag-
nifye thys glorious kyngedome? too
humble our selues before the myghtye
workinge hande of God? whose onely
workke it is bothe in them and in vs,
to electe and chuse, too reiecte and re-
fuse, to illuminate, to excecate, to caste
downe, to raise vp agayne.

Shall not thys muche moue vs cha-
rityablye too deale wpth theym, too vse
all lounge meanes that may be to win
them to the fauoure of God agayne?

And the rather may we dooe thys wpth
good hope of theyr saluacion, because
they do liue in such fear of God. For the
most part of them as farre as I canne
learne, as the like is not to be founde a-
monge vs Christians.

Euerie manne, woman and childe a-
mongest them is mooste pfecte in the
letter of the lawe, and olde Testament.
They abhorre al Idols and Idolatrye.
They reuerence the hygh name of God
so wonderfully, as we blaspheme it light

A Commentarpe vpon

Isa. Though the vale hange yet before
theye eyes in the readyng of the law,
howe be it this do I saye to them and al
other whyche shal vouchesafe too reade
these rude and playne commentaries,
that as I haue conceyued a hope by the
Scriptures of the rayesynge agayne of
the Jewes to be a figure and example of
our resurreccyon. So methyncke it may
be heare iudged agaynst the Jewes by
the wordes of oure prophete, that their
temple & kyngdome, gouernaunce, bea-
tyng downe of ennemyes, and promys-
sed tranquillity, must be only by the worde
of god, and therefore spiritual, not carnal
as they imagine, but muche better then
they can yet beholde, for firste sayth oure
prophete.

The Text.

In the laste dayes the house of
the Lorde shalbe prepared in the
toppe of the mountaynes about
all mountaynes.

And straight wayes he declareth howe
that shal come to passe.

Muche people saythe he: shall
saye: let vs go vp into the hyll of
the lord & he shal teach vs of his
wayes

the prophet Micha.

Wales and we wyl walke in hys
pathes for the lawe shal go forth
of Syon.

And straight adiorneth vnto this word
and Doctrine of the kinsgethe iudge-
ment and correction whiche is the chiefe
poyntes of the regiment and kyngdom,
and straghte after the rest and quyet-
nes frome all forrayne enemies, whiche
things colowynge so evidently, semeth
al together to hang of the word of God,
and therfore shal not be carnall but spy-
ritual and eternall euen suche ioye rest
and peace as Christe promised vnto hys
Disciples suche as the world canne not
geue. When thys shal be fulfilled oure
Prophete vttereth in the last day sayeth
he: whiche laste dayes are alwayes spo-
ken of the tyme of oure Christe the Mes-
siah promysed. For the Jewes do reckon
vi. ages. or tymes of most worthy repu-
tacion. Firste from the creatioun of the i.
world vnto the flood. M. cccccc. lv. yeres
Then from the flood vnto the delue- ii.
taunce of the chyldren of Israel fourth
of Egypt. cccccc. xc. iii. yeres.

From the delue- i.
taunce of Israel iii.
vnto the glorious byledynge of the
first temple by Salomon cccc. lxx. yeres
B, iii. From

A Commentarpe vpon

lii. From the buylding of the temple vnto
the Babilonical captiuiti. cccc. xix. yeres.
From the Babilonycall captiuite to
the comminge of Christ the true Messy-
ah. cccccc. xxiii.

From Christ al these latter days of hys
ragne by the Gospell. M. d. Li. yeres
whypche is the laste.

Into the whypche laste tyme of Christ
al prophecies, al histories the prophets
them selues do loke and behold. There-
fore saith Christ. Your father Abraham
did desyre to see my day, he dyd se it and
reioysed. Agayne, blessed ar youre eyes,
whypche haue scene that whypche manye
haue despyed to see and could not. Ther-
fore sayth Simeon, Now let thy seruāt
depart in peace for mine eyes, haue seue
thy saluaciō. And a iust cause whyp these
laste tymes shuld be looked for and made
the marke to shoothe at and ende of all
prophecie. For strenght after the fall of
Adam, these times were promysed. This
was the second Adam the seide of the wo-
man, in whom the world agayne shulde
be blessed. Thys time was prefigured in
the floude. Thys Christ shuld deliuer fro
the helipe Pharaō. This is the true Sa-
lomon and kynge of peace, buyldynge
hym a temple wpythout spot. Thys mes-
syah

The Prophecie Micha.

Whiche deliuereth hys from the Babylony-
cal bondage of Antichrist, and al aduer-
sary powers, so that there was no fur-
ther to be looked for but thys time beioze
the law. Melchisedeke withoute father
and motyer byd p̄figure thys. In the
law al ceremonies wer but shadows, and
Christ was y body in whō al prophecie
wer fulfilled & al shadows ceased. Soo
that these tymes of Christ may worthe-
ly be called the last tymes, and as Paule
calleth it to the Galathians and Ephe-
sians the fulnesse of tyme, wherein all
thynges were fulfilled. The last tymes
also may they be called, becauie they are
moost neare to the commynge of Christ
vnto iudgement, whiche shal be the last
daye of al flesh, the laste daye of thys hea-
uen and thys earth, as John speaketh,
Nepther make we thyncke muche that
they were called the laste daies, and the
last tymes in the tyme of Christ and his
Apostles, and yet thus longe are conty-
nued. For as Saint Peter answereth to
thys folke the doubt wherwyth the flesh-
ly are deluded. One daye with the Lorde
is as it were a thousand yere, and a thou-
sand yere as it were one daye. And the
Lorde is not slowe in commynge as the
people do thinke him. But paciente to
wardes

A Commentarpe vpon.
wardes vs, not wpll ynge any to perithe
but to receyue al to repentaunce.

For al people That walke eue
The Text. ry one in the name of their God,
and we wpll walke in the name
of our God, for euer and euer.

This semeth to be spoken of the pro
phet, for a confirmacion, and an assu
raunce to haue this great promyse ful
fylled, because all nacions set vp some
kynde of religion, and haue some Gods
to whom they credyte, whom they do o
bey and folowe. Yea, the wycked world
drowned in Idolatry and al abhomina
cions. Imagined of theyr owne made
brynes euerpe one to haue hys severall
God All theys are but fapned Gods
(sayth he) nape, they are dypples and
no Goddes. But ouer is the lypynge
God, the Lord whych hath made hea
uen and earth, and wrought al the won
ders both in heauen and earth, we maye
boldely beleue hym, walcke and go for
ward in the power of his name for euer,
how vnpossible so euer hys promyses do
seme to the fleshe, he is able to performe
theym. Though he do long deffer theym
to tye oure fapth, and to shew hys po
wer

The Prophecie Micha.

wer wherunto nothyng is vnpossible;
he lasteth for euer, therefore we may ne-
uer ende oure hope and truste of that
thyng he promyseth.

In that day sayeth the Lorde: **The Text.**
I wyl gather her whyche hal-
teth, and is caste away, her whom
I haue punished, and I wyl
make the halte to haue a succes-
syon and the outecaste too bee a
stronge people, and the Lorde
shal raygne ouer them in mount
Syon, from hencefoorth for euer.
And thou O tower of the flocke,
the tower of the daughter of Si-
on, to thee shall come, to thee shall
come I saie the fyrste kingdome,
the kyngedome of the daughter
of Ierusalem.

In that day in the laste dayes in the
tyme of Messiah, for so doth al interpre-
ters take it. I wyl gather you sayeth
your God, though I haue chastened
you

A Commentarpe vpon.

you, cast you away, and made you lame,
I wyl not fayle to make you a stronge
people agayne, and geue you a poster-
tye and succession wythoute anye ende
and wythoute all noubmer. For I my
selfe wyl be your kynge in the mount Si-
on for euer. Thus doothe the prophete
continue in the confirmacion of these
greate promises so darke vnto the fleshe,
that wyth muche busines it can hardly
be perswaded in the promises of heauē-
ly and spiritual workes.

By the word haltpnge, our prophete
wold insinuate and bypnyng into memo-
rye how that Israel haltpnge from god
and clynshpnyng after Idols, as Elpas
chargeth them. iiii. Reg. xxviii. had so pro-
uoked hym to anger that he had worthe-
ly made them halte and lame, that is to
say, had greuouly aptycted and skour-
ged them, for so is the same woorde of
haltynge vsed for greuous affliction.
Psalm. xlv. xlviii. and thys prophete
is red also. Esa xxxv. how the lame shal
leape and skip for ioy.

The Text. **And the Lorde shall raigne.**

Tryantes shal raigne no longer, but
the Lorde shal raigne, which teacheth vs
syt that thys newe restored kyngdome
shal be spiritual, for al men are fleshe, and
al theyr

The Prophete Micha.

al theþꝝ kyngdomes carnall, the king-
domes of all menne haue an ende, but
thys hath none ende, therefore is thys
the kingdome of God, the kingdome of
the sonne of God, whiche God the fa-
ther dyd geue hym that he shoulde occu-
pye the seate of Dauid hys father, and
ragne in the house of Iacob for euer, &
of his kyngdome there shoulde bee none
ende as the aungel dyd saye to the bles-
sed Virgin. Heare maye the Jewes by
this place learne that theþꝝ king whom
they do looke for to be man of the seede
of Dauid shal also be god. For here he is
called Jehouah by the hyghe name of
God, and his kingdome named euerla-
stynge, whiche oulpe can be the kyng-
dome of God and not man. All this wee
do see fulfilled in oure Christe and hys
spirituall kyngdome, so manye as doo
beleue Christ to be God and mā, and do
feale howe by his spirite hee beginneth
to raigne in the heartes of hys chosen.

The laste verse is so vehementelye
broughte forth by the Prophete to con-
fyrme thys promyse that euerye worde
in it is twise doubled. That whiche hee
calleth the tower of the flocke, because
the people was gathered thither thise
by the yere as the flocke is gathered in-
to

A Commentarie vpon
to a folde he calleth it agayne the towre
of the daughter of Sion, and twyse hee
saythe shall come that the Jewes shulde
not despaire though they do se the time
prolonged and deferred.

What whyle he called the first kyng
dome, he calleth it agayne the kyng-
dom of the daughter of Sion, promising
theym that the religion, noble courage
and iustice, the glorie and wylsome of
Salomō, or whatsoever was praise wor-
thy in the begynnyng: that same shal
mooste fully be restored in this reigne
of Messiah. And hath the lyke in the
ende of hys first Chapter. I shal restore
thy iudges as in the beginninge, and the
counsellors as at the firste.

Nowe whye dooest thou crye
The Text. wyth such loude voyce, is there
no kyng in the: are thy counsa-
lours perished: Because sorow
is come vpon the as vpon the
woman that trauaileth:

As though hee shoulde saye I doo
knowe my woordes will greue the so
much more as all thynges semeth vnto
the fleshe desperate. Thou dooste lacke
thy noble captaynes and counsaillours

The prophete Micha.

Unto whom thou hast trusted, the which
heretofore hath deliuered the. And be-
cause thou hast made flesh thy arme trust-
inge to muche to thy kynge and coun-
saiores, and further haste exalted thy
elie (which art but dust and ashes) as
thouge thou haddest power of thine
owne without me, and therefore are
these sorowes come vpon the, even the
fore panges and throwes of trauailing
women.

Lamente, and sorowe, **O** The
Doughter of Sion lyke the wo-
manne trauayelpnge for thou
shalte now go forth of the ci-
tye, thou shalt dwell in the feild.
Thou shalt go to Babilon.
But thence shalt thou be deliue-
red: There shall the Lorde re-
deme the frome the handes of
thine ennemyes.

Thou muste forsaie to beate downe
thys vayne confidence and hoope thou
hast besydes me be soone chastened, but
be sure thou shalt bee deliuered in the
ende. Thus saythe the prophete Micah
of the same deliuerance.

A Commentary vpon

A long tyme thou shalt loke for me, and
not be coupled to any husbände, nether
yet ren of whozengage, and I wyl looke
forthe, thou shalt be wpthoute apnge,
without prince and priest, and after re-
turne and seke the Lord thy God, and
Wauyd thy king, and feare the Lord for
thy good in the last dayes.

And now shall many nacjons
The ~~Text~~ of the Heythen be gathered a-
gaynst the, sayinge: He is pollut-
ted, our eies shal beholde Sion,
and haue their delyze vpon her,
but they haue not knowen the
thoughtes of the Lord, nor vn-
derstand hys counsell: For he hath
gathered them as a handfull in-
to the barre. Aryle and thresh
thou daughter of Syon, for I
wil make the horns of yron, and
hooffes of brasie, and thou shalt
breake in peeces muche people.
And I shall deuote vnto the
Lord theyr spoyle and their ry-
ches

The Prophet Micha
shewes the L O R D E of all the
earth.

The Prophet goeth forth to declare
the state of the Jewes in the dayes of
Messiah, for of that tyme al do take it.
Now because þ time is not come when
in the Jewes shall receyue our Christe,
as they? Messiah, they? God and they?
kpng, I do iudge it vnnete for any man
vnlesse he haue some specyall Reuela-
cion to wade any farther then the open
woorde of God in the secreete woorkes,
whych then shal be shewed, neither may
it be accompted as a greate faulte to a-
nye of vs if we do clearely confesse our
selues ignoraunte, what or how manye
nacions shall be gathered agaynst Isa-
rael, or howe they shall be destroyed, but
rather a greate presumption if we shuld
rashlye to take vpon vs the cleare light
of such secreete misteryes.

Lyke as of the other part I suppose
the rash iudgemente of some whych do
say that the Jewes are so dampned and
altogether cast away, that they cannot
be restored, as it appeareth euidentelye
to be pronounced agaynst the Scrip-
tures, so ought it not to be alowed, but
brotherlye to be reprovied. As for those
enemyes of theyrs whych the reioyse that
D. i. theys

A Commentarie vpon
Thys long captiuitie, and maketh theims
a iellpunge stoocke and a by woorde, the
Lord sweareth. Ezechiel. xxxvi. that they
shall suffer shame and he wll sanctifie
hys hyghe name whiche was polluted a
monges the Gentiles, & they shall know
that he is God.

In the. xxxvii. of Ezechiel God pro-
myseth the restorunge of the Jewes by
the raiyng of deade bonnes, where in
he breatheth the spyrte and lyfe wher-
che is the receiuinge of them, whereunto
Paule alludeth Roma. xi. sayinge: what
shall be they? receyvinge but lyfe frome
the deade? Ezechiel. xxxviii. xxxix. is this
prophecie of Michaeas at the full sette
foorth who so shall haue the Reuelas-
cion of the spyrte for to se thys wonder-
rous woordes, as for vs to whome it is
not fullpe opened wee dooe praye that
to the glorie of God and the renoume
of hys hyghe name, it maye in the due
tyme be reuealed. Cryinge in the meane
season agaynste our blyndenesse, as dyd
Paule wyttynge vpon the same hyghe
mysterie. O the profounde deepenesse
of the ryches, wysdom and knoweledge,
of God, howe vnsearcheable are thy
wayes and incomprehensyble thy iud-
gements

The Prophet Micha

Gementes. For whoo hathe knowen the minde of the Lord, or who hath bene his counsaile geuer. Unto vs it shall bee enough whyles that tyme doo tpe thee truth. Further to consider the ennemys of Israell all mooste triumphnge ouer it sodenly by the mightye hande of God, destroyed suche as Pharao, Sanherib, Rablacz, Nebuchadnezer, Antiochus, and Herod.

And oure ennemys whiche are the spirituall Israell, wonderfully vanquished and by Chryste and hys woordes put too confusyon, the Romyshe Antichryst with hys Idoles, hys Cardynalles, hys Bishoppes, hys haueynge, Monkes, Chanons. Fryers hys Dyestres, regulars, and irregulers, oute of all the rules and orders of honestye, whiche Heathen compaignie were entered oure lands, were gathered agaynst vs. Countynge vs polluted Heretykes worthy too satysfyethey bluddy eyes with oure deathes hangynge and burnynge. But they dyddenot knowethe thoughtes of the Lorde that hee suffered theym too rage that hee myghte be glorified in the ende, when they shulde be threthen to powder geupnge hys sapethfull suche power

D. ii. that

A Commentarpe vpon
that they shuld treade downe al the po-
wer of theyr aduersarpe lyke chaffe, to
geue God the glorie of thys spoule, and
to knowledgethys to bee hys woozke
to the glorie of hys name. God graunte
that we vnto whome God hath geuen
thys triumphē, be not forgetfull to pay
our vowes vnto our Lozde. The pzo-
phete boweth in the personne of vs, to
dedicate, and to geue hym not only the
calles of our lippes but the ryches, and
spoule to be a momēt and as he calleth
it Anathema, a thyng so separate vnto
the Lozde, that no manne may touch it,
much lesse conuert it to any priuate vse.
Neither is this the vow of our pzo-
phete but a playne commaundement
of God. Deutern. vii. Thou shalt brene
wyt hys thep grauen Images. Thou
shalt not couet theyr syluer and golde
whereof they are made, neyther shalt
thou take any thyng of them vnto the,
least thou offende because that it is the
abominacyon of the Lozde thy God,
neyther shalt thou bryng any thyng of
the Idol into thy house, least thou be ac-
cursed lyke as it is. Thou shalt abhorre
it as fylthynges because it is Anathema
and accursed. So was Iherico and A-
melech, Anathematized if I may be suff-
fere

The Propheet Micha.

ferred so to speake. And Achan was stee-
ned for touchynge of the one. Saul was
put from hys kingdome for hauinge of
the other. God graunte the noble houses
of Englande to suffer no lyke damage
for the tournynge to theyr ppyuate vses
such spoils as they haue gotten of these
theyr spirituall enemyes. I dare say no-
thinge but this onely that all men canne
easlie iudge that if the Idols founde in
that Babilon hadde bene brente with all
theyr Jewels vnto them offered, and the
landes possessions putte to the mainte-
nauce of true religion, to the spredynge
of the poore, to the settynge forth of
godly learninge and vertue, which was
abused in supersticion and hypocrisi: we
mighte haue hoped for oure zeale to God
warde, to haue had his merce, and for
our godly pollicie to haue sene a flourishing
region. Where nowe that conecousnesse
that foule beast, blotteth and spotteth.
al oure doinges in the sight of God and
man, we do feare the cleane contrarie.
God graunte vs eyes to see & hartes to re-
pente for the gloire of that name & that
truthes sake, whiche we do professe.

¶ Nowe shalte thou be compas- **The Seru**
H.iii. **sed**

A Commentarpe vpon
fed with garrisons, thou daugh-
ter of garysons, he hath laid seig-
agaynst vs, wyth a staffe wyl-
they stryke the cheke of the iudge
of Israel.

After the Prophete haue ended hys
wonderful prophecyp of þ last daies, that
he map the better be beleued. He telleth
them thynges whych many of the shuld
see wyth theyr eyes. Now saith he, euen
now is it at hand that Ierusalem ful of
people and garysons of sougeters, shalbe
obsessed and beseyged wyth manye sou-
gers. And it shd come so to passe in the
dayes of Ezechias, when Seneharyb
sent hys army to Ierusalem, whych did
beseyge it and brought great famine vpon
them, not wythstandynge there was
destroied of that great army, and gary-
son, by the angell of God. L. lxxv. thou
sander in one nyght. Agayne wythin a
fewe yerres after, Sharaio broughte an
army south of Egypt, and did smite and
slay the good kynge Josias and rygh-
teous Iudge of Iuda. Lyke as also the
laste kynge of Israel. Ofre was slayne
in the dayes of Ezechiah, vnder whome
gute Prophet lyued, and dgd wyte this
prophecyp

the Prophet Micha.

Prophecy, and the chiefe cty of Isra-
ell Samaria, was destroyed the same
tyme. And not very many yeares after,
the cty of Ierusalem was besyged by
Nabuchadnezer, Ioakym was taken
prisoner, and zedekiah set in hys place,
who caused Ierusalem to be agayn be-
syged and destroyed, and hym selfe had
hys eyes put fourth, and so was caried
prisoner. Of the whiche zedechias, they
do for the most part expound thys texte
of the chiefe Iudge stryken vpon the
cheeke. And some dothe saye that it is a
prophecy of Christe whiche shoulde be
stryken vpon the cheeke before the hye
Priestes. But to cause it to agree wth
that which goeth before and followeth.
Deare seemeth to be set forth a prophe-
cy what shall come vpon Ierusalem, e-
uen great misery, and thynges vnto the
flesh desperate, and tymes past all hoope
to the iudgement of man. How be it to
the almyghty power of the euerlpyng
Lord vnto whom all godlye prophetes
and preachers alway prouoketh al thynges,
that he pleaseth are mooste easye to
be fulfilled. The Lorde is mooste nere
when he seemeth farre awaye. The
Lorde is mooste stronge, when manne
is mooste weak.

A Commentarpe vpon

Therefore straght wayes in the nexte
herse folowynge oure prophete adioyn-
meth howe that in tynes moost terryble
when they shoulde be past al hope, they
lande wpth continuall warres all was
sted, they kynges captiued. Foraine na-
cions bearyng rule ouer them. And that
same tyme the Romayne tyraunte Au-
gustus Caeser demaundyng a soze trib-
bute vpon them: Forth of a lyttle vyl-
lage not worthye to beate anye beue in
the musters and assemblies of the peo-
ple, shoulde come forth a captayne con-
trary to manies iudgemente, whyche
shoulde gouerne Israel in the strengthe
of the Lord, and the hyghe and myghtye
name of God. So that no power of mā
shoulde be able to resyst hym; as is most eu-
dently proued in þe he hath enlarged hys
kyngdome and spred his name throughe
oute the hole world, magre al tyraunts,
al persecutors, al hys enemies, and hath
contynued it this. C. d. li. yeres beating
downe wpth the bzeath of hys mouthe
wpthout sword or weapon al hys aduer-
saries, and at this day most gloriouly
triumphing ouer them.

The Text And thou Bethlem Euphrata
though thou be lytle among the
thou

The prophete Micha.

thousandes of Iuda, forth of the
shall come vnto me he that shall
be the ruler in Israell, and hys
commynge forth from olde, from
euerlastynge. Therefore he wyl
geue them vnto other vnto the
tyme & the whych shal bere, haue
borne and the resydue of the bre-
thren shal retorne too the chyl-
dren of Israell. And he shal stand
and gouerne in the strengthe of
the Lorde, and the hygh name of
the Lorde hys God.

A wonderfull blindnes of the Jewes,
whych do not vnderstand or not regard
thys playne prophete of Christ, prynci-
pally spoken for thei comfort. A more
wonderful madnes of the Anabaptistes
which wilfully refuseth the knowledge
& true vnderstanding hereof, turning the
to the folp of thei owne braynes. The
Jewysch Priestes and Scribes do bring
in thys prophete to kynge Herode at
the first when he demaunded where their
Messiah, whom we call Christe shoulde
be

A Commentarpe vpon.

he bozne in Bethlem Juda, they do an-
swere, for thus was it prophced that
thou Bethelem, though thou be litle. &c.
Forth of the shall come a captayne.

The wyle Magys so wonderfully by
the spirite of God called from far coun-
tries forth of forayne and hepten na-
cions, brought by a star to Jerusalem, to
teach them there of theyr owne kyng,
doth folow the star standynge ouer thys
place wher thys prophet apointeth his
natiuitpe. There they do fynde him and
worshyp hym as God and kyng in thys
littell byllage Bethelem.

At hys byrth fyrste of all the Angells
appeared vnto the poore shepheards to
ytter vnto the worlde that thys kyng-
dome is not of the proude, but for the
poore, humble and meeke, vnto whome
Messiah is sent. Elape. lxi. and they se a
wonderful lyght, and heare a voice say-
inge: that theyr Messyah was bozne in
the cty of Dauid whych is also named
Bethelem, in the same chapter the fyrst
of Luke, because Dauid was ther bozne
i. Samuell. xvi. and anointed kyng. In
the same Chapter Symeon the pro-
phete whych had promyse made by the
spirit, that he shuld not se deathe before
that he shuld se this Messyah, cōfesseth
that

The Prophete Micha.

that thys is the light of the Bethen, and
the gloze of the people Israel.

Anna the Prophete whiche nyghte
and daye serued in the temple with prai-
nge and fastynge, professed thys to bee
the redemer of Israel.

Yea the voice of God from heauen in
the presence of manye people, dothe con-
fyrme al thys, saying: thys is my welbe-
loued sonne in whome, I am well plea-
sed, heare ye hym,

The myzacles wpthout noumber both
in hys lyfetye when he cured al dysca-
les booth of bodye and soule. When he
caused the wyndes to cease, the seas to
obeye, and death to geue place, and in
hys death, when he caused the heauens
to shet, the earth to quake, the sunne to
loose hys lyghte. And after hys death al
so when he caused the helles to open, the
graues to geue agayne theyr prysoners.
What wyl you haue more.

Hys mooste enemyes the Scribes and
Phariseis coulde not scape in conscience,
but that all theese wondres were doone
by the spynge of God, and the soweg-
dures wpth theyr captayne whiche kept
hym at hys death, was compelled to cryt
Truelye thys is the very Sonne of God
Math. xxii.

Yes

A Commentarpe vpon.

Yea the verpe deuils were dyuents
confesse hym to bee Iesus the sonne of
God. Math. viii. Mark. v. Luke. viii. and
yet some whiche do beate his name cal-
led Christians, and some twyse Chrise-
ned, as they call it, dare denpe vnto hym
this glorie. O blasphemie intollerable,
yea all the power of Sathan and all the
gates of hel haue not bene hable to beat
downe the church builde vpon this con-
fession as Christ oure sauoure promised
Math. xvi. though he continuallye thys
ay. D. and. Li. yeares they haue wpth
the sword hangyng and burnyng moste
despitefully stryuen agaynst it, and yet
these blynde beastes dare attempt such
folp. Yea, though the Jewes, though
the Turkes, though the Arpans, and
the Anabaptistes, and al the lpyng rable
of the deuils soughiers labour and stryue
al that in them lyeth to hynder and stop
the kingdome of this child borne in de-
pyssed Bethelam as he is man, but com-
myng forth from old, from euerlastinge
as he is God. Yet lo it is nowe delated,
spred a longe tyme throughe the whole
world, and at this present moost glorie-
ousli spreadeth and triumpheth ouer all,
Embrace therefore the sonne lest he be
angrie, and you doo perpe the forth of
the

The prophet Micha.

the way, al pou ragynge people & bayne
imaginers agaynst our Chyste. If pou
gather pou and sette pou agaynst this
Messiah, the euerlyving lord, wil laugh
pou to scoorne. For he hath annointed
hym kynge vpon Sion hys holy tēple. He
wryteth it in hys euerlastynge decre. He
calleth hym hys sonne, he gyueth hym
power ouer al people to rule them wpth
the yron scepter, and so folowynge of the
kyngdome of Chyist. Psal. ii.

Agaynst the aduersaries therefore
of this kyngdome which are the Anty-
chrites, whereof we are so ofte warned
in the scriptures: Suffer me I pray pou
to make a short digression, not for anye
subtle argumēts that I wil bring against
them, for that is contrarie bothe to my
purpose and profession. But for my zeale
take simply to vtter the words of truth,
if by that way we may wynn but any one
of the. It is not sayd for noughte by the
holy Apostle. Heb. iii. The word of God
is lyuelye and myghtye in operacon:
sharper then anye two edged swerde.
Therefore wyl I vse the swerd of god
hys holy scriptures to cutte of theyr er-
roures, despying oure heauenlye father.
without whom no man can come vnto
Chyste, to drawe some of these blynded,
and

A Commentary vpon
And losse sheepe home againe to hys son
Christe the only shepperde, and to hys
fold & holy fellowship of the faithful, ly-
uynge in Christen vnyte to the glorie
of hys name and the delatynge and en-
largynge of his glorious kyngdome.

There be .ii. sortes of the aduersa-
ries of thys kingdome, the one denyeth
hym to bee God, the other to be manne,
wherefore I wyl declare, and proue by o-
pen scriptures.

Christ God and man.



Yissethat the Messiah promys-
sed shoulde be verye man euen
of the seede of man as we doo
reade. Genes. iii. that the wo-
mannes seede shal breake the serpentes
heade, agayne. Gene. xii. saythe God vnto
to Abraham, in the shall al the kynredes
of the earthe be blessed, and declarynge
howe thys shall come too passe, in the
xvii. Chapter he promyseth to Abraham
and to Sarai, a seede with whome he wyl
make an euerlastynge leage and coue-
naunte. And in the .xxii. Chapter after
he had broughte thys promysed seede to
be a Rayne sacrifice, as the Worde hadde
commaunded, thys was againe from hea-
uen pronounced that in the seede of Abra-
ham all nacions shoulde be blessed.

And

The Prophecie Micha.

And in the. xxi. Chapter vnto his sonne
Isaac was the same promise renewed
with these same words. In thy seed shall
all the nations be blessed. Againe to his
sonne Jacob in the. xxviii. of Genesis all
the kyntredes of the earth shall be blessed
in the, and thy seed say the the Lorde.
Againe say the Jacob in the spryde of
prophecie to his chylde. The scepter
shall not be taken frome Juda, nor
the ruler from his seat, whyles that Mes-
siah do come, and to him shall the people
bee gathered. Loo thus by playne testi-
monies mooste auncient, euen from the
beginninge maye it bee proued Messiah
oure Christ to bee appoynted man of the
seed of manne. And after the troublous
tymes when all they captaynes failed,
as Micha dyd prophecie, then forth of
a litle village of the tribe of Juda shulde
come oure Christe, the appointed and as-
noynted ruler ouer the faithfull Israell.
And to lette pou vnderstande whiche are
the ennemys to Christe his kyngdome,
that pou do strue in vayne there agaynst
mark that Balaam prouoked by þe kyng
Balaac colde speake nothyng agaynst
thys kyngdome which he did se moze the
a thousande. d. yeres to come after hym:
but dydde reuerence it a farre of saying:
There

A Commentarie vpon

Ther shall ryle a starre from Jacob and
a rodde from Israell whiche shall strike
the captaynes of Moab. Of Jacob shall
come thys greate Worde whycher shall de-
stroye the remnaunte forth of the cypre.
Numer. xliiii. Thus are the enemies of
oure Christe compelled to knoweledge
hym a man of the seide of Jacob, and a
glorious kyng ouer all hys ennemyes
triumphinge. Agayne. Deut. xliiii. Mo-
ses the seruaunte of God dare say thus.
A prophete vppre from amongs thy bre-
thren euen lyke me shall the Lorde thy
God raise vnto the, whosoever shall not
heare hym I wyl requyre it of hym. Loo
nowe heate is the humilitie of Christ his
manhode set forth, but so that who so-
euer is the despiser of hym and hys doc-
trine, hath this playnlye promysed that
he shall gyve accomptes for it, and God
hym selfe wyl questyon wpth hym the
cause wher he hath refused him. For so
standeth the Hebrew. Beware therefore
as I say sayth, and take hede vnto your
selues from the man whose breathe is in
hys nostrilles, for wherein he is repured.
Though he be very mā and therefore des-
pised, yet is he of the Lorde onelye regar-
ded. Agayne in the psalme. lxxviii. We
do reade I haue sworne to Dauid my ser-
uaunte

the prophet Micha.

vaunte, for euer wyl I prepare thy seate
and wyl stablish thy seate fro generaciō
to generaciō. And in the psal. cxxx. most
plapnelpe. The Lorde hathe sworne to
Dauid and wyl not deceyue I wyl set
vpon thy seate the frute of thy wombe,
the whych place holy Peter alledginge
to the Jewes. Actes. ii. doth name it the
fruite of the lynes of Dauid, is seinge
by the spryte that suche an Article of
oure faythe whych shoulde be so much
impugned, hadde neede to bee paynied
wyth moost playne woordes. And what
canne be more playne, I pray you to de
clare hym too haue bene verpe fleshe and
verpe manne, then thus to haue named
hym too haue come of the seede of the
lynnes, and forthe of the wombe of Da
uid. And if you do speke of the woorde
and name of a manne, reade. iii. kinges.
ii. Chapter. Thou shalt e alwape haue a
manne to sit in thy seat ouer Israel, and
in the ende, the seate of Dauid shall bee
stable before the Lorde for euer. So that
thys maye be suffyciente too all theym
whych wyl anye thyng wyl be satisf
fied, that the Messiahs and saupoure pro
mised is verpe man. Who so wyl search
mo scripture lette hym read the. vii. of
Esaye where is plapnelpe prophced

Al.

that

A Commentary vpon
that he shal be borne of a Virgin, in the
iiii. Chapter he is called the bzaunche of
the lord, and the fruit of the earth, wher
both hys natures are touched.

Lyke as our prophete doothe mooste
playnely paynte hym forth in bothe
kynndes, also sayinge that he shoulde be
borne in Bethlem, a byllage of smal re-
putacion, because it was able too make
but a small number in the musters and
taxes when the people were numbred
by hundrethes and thousandes as was
then vsed, and we do vse the same wyl to
this day. The x. hyche wordes of oure
prophet that he shoulde come forth of
litle Bethlem to rule ouer Israel, dothe
declare hys manhoode lyke as the wor-
des folowynge. Hys commynge forth
is from olde, from euerlastynge bittereth
hys Godheade. For onely God hathe
bene from euerlastynge.

Thus is your Messiah paynted vnto
you god and man, O vnbeleupng nac-
on. The stone whiche you do refuse be-
yng folish builders is made the chife cor-
ner stone of Gods holp buyldynge. Es-
say did also vtter this vnto you in most
playne wordes sayng. A chylde is borne
vnto vs, a son is geue vnto vs, vpo hys
shulder shalbe the kingdom, & he shalbe
called

the Prophet Micha.

called meruelous, the counsel geuer, the
myghtye God, the euerlastyng father,
the Prince of peace, of the multipling
of his kyngdome and of hys peace ther
shal be no ende. He shal sette vppon the
seate of David, and vpon hys kyngdom
to sette vp the same and to stablyshe it
in equity and ryghteousnes from hence
for the for euermore. Esaye. ix. Heare is
he named a chylde bozne, whych shoulde
be kyng, whych oppresseth his māhode.
Al the other wordes do mooste playnely
describe the poore and properties of his
Godheade, who so shal worthely pon-
der them, and if nothyng canne serue to
satisfye your styffe stomacks, onles you
haue the hygh name of God Iouah as-
cribed to oure Christe your Messiah, as
some of you impudently canne answer.
Muchsafe to reade the prophete Jere-
mi in the .xxiii. chap. & ther you shal most
plainly find it so. Lo y daies shall come
saith y lord, & I wil raise vp to David a
righteous brāich, & he shal raigne king &
prosper. He shal do iudgemēt & iustice in
the earth. In those dayes shall Iuda be
saued, & Israel shal dwel boldly & this is
hys name wherwith they shall cal hym
Iouah Sidkenu, bi interpretaciō God
which is, which hath bene, which shal be

A Commentary vpon
by whome all thynges haue their being
is ouerprighteousnes for so muche is co
prehended in the Hebrew Iouah as was
sayde in the fyrste leafe. And thys is the
hyghe name whych the Jewes do agree
neuer to be geuen to any creature Ther
fore we do conclude against the that our
Christ is God the only creatour, of whō
al creatures haue their effēce, substance,
& being at this word importeth. Agayne
wher as it is wrytten. Psalme. c. x. The
Lorde sayed vnto my Lorde sytte of my
right hand whyles I make thynne ene
mies thy fote stole. And Christ our Lord
demaundeth of your Doctoures & Phar
ryses, if Christe were Dauid sonne as
the scriptures compelled them too con
fesse. How then calleth Dauid him lord
by the spyrte so longe afore? And if he
be Dauides Lorde howe then is he hys
sonne? The whiche questyon hath vex
ed your braynes whiche denye hym too
be God thys. .ccccc. peres. Therefore
fall downe and worshyppe our Christe
as God, lyke as the. xc. vi. Psalme doth
teache you, that all the aungels of hea
uen shall worshyp hym, and you shal vn
derstande not onelye thys questyon, but
al those same places of the psalms and
prophetes, whiche you doo nowe reade
wply

the Prophet Micha.

wyth a bayle and miste befoze your eies
 psalme. xliiii. lxxxviii. cx. cxxxi. Ecl. iiii.
 vii. viii. ix. xi. xxviii. xl. xlii. xlv. xlvii. xlix. lii
 liii. lxxii. Jeremy. xxiii. xxx. xxxiii. Ezech.
 xvi. xxxiii. xxxvii. Daniel. ii. ix. Micha. v.
 Agge. ii. Baruch. iii. Osee. xiii. vi. Joel. ii.
 Amos. ix. zacharye. iii. xiii. Malache. iii.
 Jonah the fygure of Christe hys deathe
 and resurreccion. Whych places I dooe
 note for the godlye, that they maye see
 Christe to haue beene the shoote anker
 of the Prophetes, and chiefe marke of
 theyr prophesies.

What shal I neede to byng forth the
 any place of the new Testament? seynge
 that standeth wholy vpon thys doctrine
 that Iesus Christ is God and man, and
 by this you may know the spirit of God
 sayth Saynt Iohn.

Iohn. iiii. Every spirite whych confes
 seth Iesus Christ to become in the flesh
 is of God. And every spirit whych doth
 not confes Iesu Christ to become in the
 flesh, is not of God. And this is the spy-
 rit of Antichrist saith Saynt Iohn. And
 before in the thyrde Chap. Who is a lyer
 but he that denieth Iesus to be Christe.
 This same is Antichrist whych denyeth
 bothe the father and the Sonne. And
 who so denyeth the sonne, neyther hath

A Commentary vpon
the father. Therfore embrace the sonne
and receyue hym wpth a kyſſe, leaſt hee
be angry and you do perſh forth of the
way. **Psal. ii.** We do know that the ſone
of God is come, and hath geuen vs har-
tes to know hym, whiche is true and we
are in thys truthe, in hys ſonne **Jeſus**
Chriſte. & hys is the true God and euer-
laſting lyfe. **i. John. v.** We doo confeſſe
wth. **S. Paule** that **Chriſte** is borne of
the **Jewes**, as touchyng the fleſh which
is God in all thynges to be praiſed for
euer. **Rom. ix.** We do profeſſe this faith
whych the holye **John Baptiſte** preached.
That our ſauour **Chriſt**, though he dyd
come after **Jhon** as touchyng the car-
nal natiuity. Yet is he far mightier then
Jhon, and Baptiſeth vs with the holye
Goſt, and wpth fyre. Hys fan is in hys
hand to pouge hys ſtewer, and he wyl
gather hys wheate into hys barn, and
burne the chaffe wpth vnquenched fyre.
We do beleue that at hys Baptiſme the
holye Goſte dyd come downe in uſyble
forme vpon hym, and a voice was heard
from heauen, ſayinge: **Thys** is my be-
loued ſonne in whome is my deſyre.
Mathew. iii. and. xvi. Marke. i. and. ix.
Luke. iii. and, ix. and all the Goſpell of
Saynte John wyrtten for the ſame pur-
poſe

the Prophet Micha.

pose agaynste the Ebeonites. Agayne
Romaynes. i. viii. ix, and xi. Corinthy-
ans v, Galathians. iiii. Philippians. ii.
Colossians. ii. i. Timothe. ii. iii. I pius.
ii. Hebrewes. i. v.

If the testimony of one of your Rab-
bines, & Jewes, or of youre phatistical
Prophets, & your rennagates, Anabap-
tistes seme greate vnto you. Lette the
voyce of God from heauen, the testymo-
ny of all hys holpe Prophetes, Patri-
akes, Martyrs, Apostles, doctoures and
faythful wptnesses of al ages, be grea-
ter and of more wayghte vnto you. Let
your own saluacion be more deare, then
the deuples delusion. Let the authoz of
truth be heard, and banish the authour
of lyes. The Lord God sayth by his ho-
lye prophete Ezechiel. Ezechiel. xxxiii.
I alone wll feede my flocke, & straight
hee addeth, My seruaunte Dauid shall
feede, so that you maye see that bothe
these are but one, whose feedynge you
muste desyre, yf you bee not of the losse
sheepe. For here is no way to God the
father, but by Christe, whiche is heare
called the seruaunte Dauid, neyther
canne anye manne come to Christe the
onelye shephearde of Cowles, vnles the
father drawe hym.

A. iiii.

A prayer

A Commentary vpon
A prayer.

Vtherfore O Lord God and hea-
uenly father, the God of Abraham
the God of Isaac, the God of Ja-
cob, whiche dydst promyse vnto Abia-
ham, that thou wouldest be the God of
hys seede for ever Whych he hast promys-
sed also to subdure Moab & Elau, that
is to save, all heathen myscrauntes too
thy chosen Israel, and to gather vnder
one shephearde thy seruaunte Dauid
Christe oure saupoure all thy scattered
shepe both of the Jewes and Gentiles,
that there myghte be one sheppehearde
and one fold. Mercyfullpe beholde thy
flocke amonges them, both dyspersed
and scattered, erryng, wanderynge, and
gopyng astraye wpth peruerse myndes
and erronypous opinions, farre from thy
foulde, not knowyng as yet nor regar-
dyng the hopce of thy sonne the onely
good shephearde, whiche dyd geue hys
loule for hys shepe. And draw them, we
besech the, home agayne to the fold, of
thy sonne Iesus Christ, wythoute whō
there is no saluaciō, no cōfort, no helth,
no hope, no stay of cōsciēce. But misera-
ble wādering from erroure to erroure, &
in the ende vtter desperacion. Haue mer-
cy therfore of thy miserable stray shepe
for

The Prophete Micha.

for theyr shepheard sake, for thy prayse
sake, and for the glorie of thyne owne
name for the amplyfyinge and enlar-
gynge the kyngdome of thy sonne Christ
who is declared God all readye in the
deed by his manifest miracles, iustified
in spirit, sene of the aungelles, preached
amonge the people, beleued vpon in the
world and receyued in glorie, and shortly
shal come in the same glorie to make his
ennemyes his fote stole. So be it.

Nowe to oure Prophete from whom
we maye seme to haue made ouer longe
a dygressyon, saue that thys wycked
tyme requyret hit.

Therefore wyl he geue them.

The Text.

He wyl geue them to the Babiloni-
ans and Romaines to be vexed, oppres-
sed, and euyl entreated. And then when
attemeth mooste myserable and despe-
rate, shal thys chyld be borne, whiche
shall gather together this scattered peo-
ple. A hye is it whych we laboured to de-
clare in the. iiii. Chapter. How Messiah
shoulde come in a tyme mooste mysera-
ble, when the scepter shuld be taken fro
Iuda and geuen to a foraine Tyrant as
it was geuen to Herode a Romaine at
the comynge of Christ. And euer before
was it in the hand of some of their owne
prynces

A Commentary vpon
Princes, eyther of theſe kynges, eyther
of theſe Machabees, eyther of their coſi
ſalours whome they called Sanhedrin,
How be it Herod hauing the whole na-
cion, ſuſpected, dyd take away all theſe
offycers, and ſet in hys captaynes. But
here is prompſed a newe deliuerance
when theſe chylde comineth, a reſtoꝝꝝ
and gatherynge of the children of Iſra-
ell together. Whych we do vnderſtande
to be al ready begone, when he did come
into the worlde in fleſhe, to preach the
glad tidinges of hys kingdome, in ope-
nyng hys fathers greate merce and
good wyll towards vs moſte vyle and
wretched ſynners, and too make of vs
Gentyles (whych were lyke domme
and dead ſtones, touchynge the knowe-
ledge of G O D) chyldeꝝ vnto Abra-
ham, and true Iſraelites. To make vs
whych were not hys people to be accep-
ted as hys people, and then ſhal it moſte
perfite be fulfilled in the end, when
ther ſhal be but one Shepheard & one fold.

The Text.

And he ſhall ſtande and feede
in the ſtrength of the Lorde, and
in the hyghe name of the Lorde
hys God, and they ſhall returne
for

the prophet Micha.
for nowe shall he be magnified
to the endes of the earth,

Loo the power of Messiah it shall be,
no fleshy or humane power, but it shall
be the power of the ever livinge Lorde,
and the hye name of God, wherein he
shal feede hys flocke as Christ sayeth in
the .x. of John: I am the good shepheard
and I do know mi shepe, & I am knowen
of mine, even as the father knoweth me
even so do I know the father, and I do
laye downe my soule for my shepe. No
man taketh it from me, but I do laye it
downe of my selfe.

I haue power too lay it downe, and
I haue power to take it agayne. My
shepe dooe knowe my voice and folow
me, and I do giue them everlastinge life,
neither shal they perishe for ever. Nei-
ther shal any man take them forth of my
hande. My father which gaue me them
is greater then al, and no man can take
them forth of my fathers hand I and my
father at all one.

Who can bring a more cleare exposi-
tion of the feadinge and power of Mes-
siah, then he here doth him selfe. Neither
may it trouble any scrupulous conscience
that the prophet nameth him (his God)
for so

A Commentary vpon
So sayth Christ that his father dyd geue
hym thys shepe, meanyng, as he beyng
fyrste in the forme of God wpythoute all
wronge, equal vnto God, did make him
self of no reputaciō like vnto mā, in the
forme and shape of manne, so dyd God
gyue hym all thynges, and was named
hys God. As he was man humbled and
broughte downe euen to verpe deathe
wherein hee cryed bearynge oure myse-
ryes, and feelinge the wrath of God a-
gaynst vs for oure synnes, Eloi, Eloi.
My God, my God, why haste thou for-
taken me, wherfore also God hath ex-
alted hym to the hyst authoryete, and
geuen hym a name whych is aboue all
names, that in þe name of Iesu al knees
shoulde bowe of heauenlye thynges, of
earthlye thynges, and of infernal spyr-
ytes. And all tounge shoulde confesse
that Iesu is the Lorde to the glorie of
God the father, Lo the manhode in that
he calleth his God and receiuethe of the
father and Godhead of Messiah in that
al knees shal bow and worshyppe hym,
lyke as in the .xlv. psalme. He is thy Lorde
thou shalt worshyp him. Wher as in De-
uteronomi. vi. it is wyrtten, thou shalt
worshyp the Lord thy God only.

The Text.

And they shal retorne, for now
shal

the prophet Micha.

shal he be magnified to the ends
of the earthe.

Hear is the promise of the restorynge
of Israell and magnifyng of the king
dome of Christ rehearsed, which is more
at large set forth in the latter end of the
laste Chapter of Esay the Prophet and
Ezechiell. xxxvii.

And herein shal be peace. If **Assur** shall come into our land, and
if he shall come to treade in oure
palaces, we shall rayse agaynst
hym . vii. Pastoures and, viii.
Princelike men, and they shall
fede the lande of Assur wyth the
swearde, and the lande of Nim-
rodde wyth theyr owne swearde
poyntes. And shall delyuer vs
from Assur if hee come into oure
lande, or if he treade vpon oure
borders.

In this raygne and gloriouse kyng-
dome of Messiah shall be peace. And as
the Hebrew demonstratiue **Wz** serueth
because it is of the masculine gender.

This

A Commentary vpon

Thys Messiah is thys peace and peace-
maker vnto vs accordyng to the sayyng
of the Apostle. He is oure peace whych
hathe made twoo people one, and hathe
broken downe the walle, whych was a
stoppe betwixte vs, takyng awaye the
stryfe euen the law of the commaunde-
ments standyng in decrees by hys flesh.
For to make vs two bothe in hym selfe
one neweman makyng peace and re-
concylyng bothe in one bodie by the
crosse takyng awaye all enemyte by it.
And thus dyd come and preache peace
to the Gentyles whych were far of, and
to the Jewes whych were neare. Ephe.
ii. Lo thys is the peace wherof we shuld
reioyse, that we beynge iustified by faith
in hym, haue peace wyth God. Romay-
nes. v. and by hym are pacified, things
heauenlye and earthlye. Thys shorte
sentence doothe insynuate so greate a
mysterie lyke as doothe the outwarde
ennemye, and outwarde deliuerance
folowynge importe and signifi the won-
derful workes of Christe in his church.
Thys peace was it that Aaron was ap-
pointed by God to wyshe vnto the peo-
ple in al hys blessinges. Numer. vi.
A lyke promyse of peace is made. Leuit.
cus. xxvi. I wyll geue peace in your
boye

the prophete Micha.

borders you shal sleepe and no man shal
asray you, I shal take away euyl beasts
and the sweard shal not go thorow your
borders. You shal persecute your enne-
mies, and they shal fall before you. Five
of you shal put to flight an hundred,
and a hundred shal pursue tenne thou-
sande. Your enemies shal fall wth the
sweard in your sight.

Whych is lyke this promise of the de-
struction of Assur, and the laude of Nim-
rod, whych are bothe one thyng. For
this Nimrod was the begynner of the
kingdome of Babylon the chiefe cite
of the Assyrians, and vnder the destruc-
tion of hym and his lande is insumate,
the destruction of all Tyrantes and
enemies, bothe spirituall and tempo-
ral. Agaynst whome the Lorde our god
at his appointed tyme, raiseth vp seven
for one to destroye them, and hath al-
waye eght fowle so many to help his
electe, as the enemye canne haue to
hurte them. Yea, God of his myghty
power and stretched out arme, can bring
all his enemies to bitter confusyon in
the twinklinge of an eye, as it is moste
manifest in manye places of the olde
Testamente. So that the power of the
enemye can be reckened but a. ix. or. x.
parte

A Comuentary vpon
parte a verpe small thyngge to the po-
wer of the saythfull. As doo the appeare
mooste notablie. iiii. kynges. vi. by He-
liseus whiche seinge his cpye Dotha-
im beseiged wpth manye Barrisons of
cowgioues, biddeth hys seruaunte not
to be afraied for ther is mo with vs, saith
he, then with them, and prayeth for the o-
peninge of his seruauntes eyes. And lo,
they were opened and he did see the hyl
full of horste and fyve Chariots round
aboute Heliseus. And the Lorde at the
prayer of thys manne of God, did smite
all the Syrians with blindenes and caus-
ed them so to be ledde by the prophete
vnto the kyng of Israel, whose destruc-
cyon they soughte. The lyke power of
God against the Assyrians is red. ii. Re.
xix. ii. Chronicles. xxxiii. Esay. xxxvi. and
manye such pastoures and Princes hath
the Lorde set vppe for the deliuerance
of hys in all ages, especpallpe to beate
downe Assur. He sent Cyrus hys announ-
ted, in whome, wee maye see a fygure of
Christ. Esay. xlv. & of the deliuerance
by Messiah, reade. Ezechi. xxxvi. xxxviii.
xxxix. Whereby as by all the other, thou
mayest vnderstand the spirytual deliue-
rance from al helly powers.

This Phraze of. vii. and. viii. betokeneth

The Prophet Micha

heth abundance & plenteth of captaynes
 lyke as the .xi. chap of Ecc. you may read
 the same. The leadinge with the sword
 and the sweatde popntes, is a manyfeste
 trynge and scoone of the ennemys al-
 ludyng too the name of pastoure and
 leadinge.

And the remnaunte of Jacob
 shall be in the myddeste of many
 people, as thee dew: frome thee
 Lorde, as the droppes vppon the
 herbe, whiche looketh for no mā
 neyther trusteth in the chyldrene
 of men.

The Text

Loe two goodlye properties where-
 wyth God beautifieth thys chosen Ja-
 cob, thys sactured, and despised people,
 farthe haue they, howe farre soeuer they
 be scattered, a vnde, whiche looketh vp
 to the heauens, not regardynge the help
 of anye manne, no more then dooth the
 dewe whiche falleth downe vppon the
 hearbe, wthout the aide of man.

And lyke as the dewe drops after great
 heate dothe cherishe the grasse: euen so
 they doo bynge forth woordes of mer-
 cye, ppyte, comforte and refreshynge, to
 the people amonges whom they do lyue

Is. i.

and

A Commentarpe vpon
and are conuersaunte. These be the two
tokens of the true Jacob, but these rem-
nantes of Jacob muste be tryed with the
fyre. As zachary sayth. xlii. I will bring
in the thyrde parte of Israel by fyre, and
wyl try them lyke as syluer is tried, and
fyne them as golde is fined. Thys is the
remnaunt whych are saued by free elec-
cion, as Sapnte Paule sayeth. Romay-
nes. xi. Chapter, and howe the remnaunte
of Israel shall bee watered wpth pure
water from heauen, and thereby loke vp
towards heauen to keepe and fulfyll the
lawes of theyr Lorde, and soo encreased
and waxe glorious, reade Ezechiel. xxxvi
Chapter.

The Text And the remnaunte of Jacob
shall bee amonges thee people,
lyke the Lyon amonges the wild
Beastes, and lyke the Lyons
whelpes amonges the flockes of
sheepe, whych when hee com-
meth by, doothe teare in peeces
and trample vnder his feete,
and there shall be none to deli-
uer. Thy handes shall bee lyfted
vp

the Prophet Micha
vppre vpon thyne ennemye, and
all that hate thee shall be rooted
vp.

This is it that Iacob dyd prophesye
of hys posteritye in the latter dayes too
be fulfilled. Genesys. xlii. Chewyng too
hys chyldren that whych God had open
ned vnto hym of Iuda, whome he na-
meth to bee lyke a Lyon, a Lyonesse, a
Lyons whelp, too vtter hys power a-
monges men. As the Lyon is called the
chiefe amonges the beastes, he shall de-
stroye hys enemyes and bynde hys colte
to the vyne, and washe hys garmente in
the bloude of the grape.

Wherby is vttered the greate power
and gloire that hee hath prepared for
hys chosen Iacob after hee haue made
theyr enemyes theyr footestoolle, whi-
che all the Prophetes doo make as the
chefe marke and ende of theyr pro-
phesyes, for the comforte of the chosen
Israell, as is at large befoore wyrtten,
and wonderfullpe set forth in Ezechiel
xxvii. xxxviii. and xxxix. Chap

And it shall bee in that The Test
K. ii. same

A Commentarpe vpon
samie daye sayth the Lord, and I
wyl destroy thy horse forth of the
myddest of thee, and breake thy
charvots. I wyl destroye thy ci-
ties, and ouer come al thy muni-
cions. I wyl destroye thyne en-
chauntes, and thou shalte
haue no sothsaicrs. I wyl destroy
thyne Idols and thyne ymages
foorth of the myddes of thee, and
thou shalt not worshyp any more
the worke of thyne own handes.
And I wil plucke bp thy groues
forth of the myddes of thee, and I
wyl destroye the Cityes. And I
wyl bee auenged in my wrathe
and fury vpon the people whych
hath not hearde me.

Althoughe thys prophcep be by many
expounded of the Jewes, yet had I ra-
ther to take it, as spoken of the Beache,
and so it verpe well agreech wpth all the
other prophetes, whiche straght after
the

the Prophet Micha.

the deliuerance of Israel fro amonges
the hythen, doothe alwayes threaten a
terrible destruccion to theyr enemyes.
Of whome soeuer, it is spoken, we must
marke for what cause it is spoken, too
teache vs that syn is the cause of destruc-
tion to al kyngdomes. The trust in cha-
ryotes, in horses, in walled ctyes and
stronge holdes. In enchauntments and
Idols, are the cause of God hys wra-
the indignacion and heauye dyspleasures.
Especially Idolatry, enchantment and
coniurynge, whych are the spirituall for-
nicacion, these are the crymes that God
heare and euer where doth threaten to
auenge in hys wrath and fury. Deut. iiii.
vii. And thozowe the whole booke. Josu.
xiii. xxb. Wpd he not woderfully destroi
xciii. thousande of the Israelytes vppon
one daye by theyr own priestes & Levites
for Idolatry? Exod. xxxii. Did not god
geue them into theyr enemyes handes,
for folowing the wapes of the heathen?
Judges. ii. iii. iiii. vi. viii. x. Dothe he not
threaten alwaies to take the of the face
of the earth, and destroy the for it? Exo-
dus, Leuiticus, Numeri. Deutronomi,
and in al the Prophets? Doeth not God
appeare vnto Solomon afterward & des-
tate & came vnto him. iii. & e. ix. sayinge:
Is. iii. that

A Commentarpe vpon
that if Israel Would worſhypp ſtraunge,
gods he would take him awai and make
him a by word amongs the heathen. And
when it Would be demaunded why God
had deſtroyed thys people, whom he had
choſen, this ſhould be answered, becauſe
they haue worſhypped ſtraunge goddes,
therefore hath the **A D R A D** brought vp
on vs all this euyl. **iii. Kyngs. ix.**

This we know nowe liuinge eſpeci-
ally in thys realme and ſe and ac taught
to be moſte true by the mouth of God
in our time as was Solomō: But a great
parte of vs haue Idolatrye hidde in oure
heartes as hadde Solomon, and none of
vs do earneſtly repente of the Idolatrye
by vs comytted, no more then dyd So-
lomō, therefore ſhal we ſuffer ſhame with
Solomon and our poſteritye ſhal be deſ-
piſed as it ſhal be taughte more at large.
Nowe for the ſtronge doctrine and ſpi-
rituall fornicacion of enchauntemente
and conſpiracion, of ſothſayinge, or dy-
uination, onleſſe it be ſpeedelye ſtopped
by the wyl of God, workinge the care of
ſuch thinges in the heart of our kyng &
counſaylers, it ſhall ſhortely blaſte forth
to farre amonges vs as it dyd amonges
the

the Prophet Micha.

the Jewes a lttle before they laste des-
truction, whereof Iosephus wryteth
And. xx. Cha. iiii. xi. xii. þ they did forsake
the true Prophetes of God, and sought
after Sorcerers and sooth sayers. Soo
sayeth Esay, that the Lorde hadde for-
saken his people the house of Iacob, be-
cause they were more full of enchaunte-
mentes then was the Arabians, and as
full of soothsaiers as the Philistines and
with straung doctrine they hadde satis-
fied theyr selues. Esay. ii.

So canne I come into no corner of
thys realme whete I finde not, or heare
not of some of theese. In Oxforde and
in Cambrige, where God hys holp word
shoulde banyshe thys blyndenesse, there
be masters for þ nonest, which after they
haue studied Astronomie and come too
the iudicialles of Astrology, and founde
some experimentes true and some false,
when the placynge of the planettes in
theyr appoynted houses, and theyr as-
pectes and respectes wyl not serue theyr
fond purposes: Then loo muste they en-
ter in too Necromancye, and call some
deade spirite forth of hys graue with the
blud of a swallow or a cat, if it please þ de

A Commentary vpon

to accepte that lewde sacrifice, and heere
have they infinite superfluous of tymes
of wordes, of places, of the putrefaction
of that bloude, and other lyke mad-
nes whych I am a shamed too rehearse
and sorre too remember, consideringe
that manne was made by God to beare
hys image, and therefore too looke and
to do lewde to no suche vyle creatures,
especiallpe too hys aunciente enemye
the Deuill, for whose acquaytaunce all
these Coniurers hath suche care and ma-
keth suche preparace, wpth watchyng
wpth fastyng, wpth crosseynge, with
cccccc. supersticions, obseruacions, for
the destruction of theyr owne soules, as
no man wyl for theyr owne saluacion.

They saye they vse good wordes the
greate name of God Jehouah, Adonai,
Etheos, Scto. Manuell, Sabothe and
I wot not what. So dyd our Coniurers
in the kyngdome of the Romyshe Antee-
chiste vse some good wordes and the
lyke names aboute the coniurynge, of
Belles, of salt, of water, of oyle, of wine
of byzarde, of palmes and such lyke, but
they lpd mixt therewith many blasphem-
mys, yea and the good wordes whatso-
euer they dyd speake, were neuer appleyd
to that purpose whych God appoin-
ted

the prophete Micha.

ted but too theese their owne imagined phantasies or conuynge w^oo hys creatures, whych alway hath bene accounted abominacion becore w^oo. Deuter. xiiii. For looke howe farre the heauens are from the earth, and so farre are my waies frō your waies, and my thoughtes from your thoughtes, sayeth the Lorde. Ecclie. i. yea too the spinner sayeth the Lorde, why dost thou take my name in thy mouth? Psalm. l. That theese open euyl doers and manylest transgressours agaynste w^oo hys hoolpe commaundemente, oughte rather too tremble at the magnifcente magestye of w^oo his hoolpe name, then thus lewdelye to alledge it in theyr charmes.

These Cambridge coniuers haue scoles in the countreys abroad, whych seeketh howe to haue famulier spirites, whiche they ooo tearme too haue a Bee in a boxe to teache them to playe at the Dice & Cardes, and other leude pastimes. And some muste haue Mercurius well placed to helpe at a pynish, when they canne fynde no monye vnder crosses, to bring it by some other vnshamefull wyfetes.

Some muste haue Venus in her fauorable aspecte coniuered into an aple to wyne the fauoure of women. Some must haue Saturn

A Commentarpe vpon.

Saturne for wysdome, Jupiter for honours, Mars for battell, whiche at the verpe Deuelphe delusions wherewith the Deuill blynded the Babylonians, Egyptians and Cananees. And in oure popple the tyme broughte in lyke dyshonoure of God in oure George of Englande, oure Lady of Wallingham, oure Daruelgadder of Wales, whereby wee muste vnderstande that there is one olde ennemye of oures, the oulde Serpente: whiche hath enuyed the honoure of one God, and laboured too drawe vs therefrome, euen frome the begynnyng, whiche wpth hoolpe woordes and glourious names, and far fetched tearmes, semeth too vtter hys wysdome lyke an aungell of lycht as Paule warneth. But marke the ende of theym whiche suffer theym selues by hym too be deluded, despyrnyng the deuill to geue them of his Counsell. Oure fyrste Parentes were by this crafty Serpentes subtyll Counsell, dyspuen forth of Paradise and adiudged to death with al theyr posterite. Gene. iii. Heryng Saule counsaillinge with the sothe sayer the wise woman, whome onlpe he hadde lefte, in hys lande, was slayne wpth hys chylde

the prophete Micha.

iii. sonnes the daye folowynge.

So much dooth it aduaple too aske counsell of the deade for the liuynge, or of the wycked spirites whych do transforme theym selues into the lykenesse of the deade, as was heare in thys place of Samuel. For as the deuyl hath no power of the good soules, soo canne hee not trye theym too geue aunswere, but as we haue sayde he canne transforme hym selfe into anye lykenesse that hee maye myghtelge woozke in these chyldren of mischeife.

But marke the ende I saye of all nacyns, whych doo leaue the Lorde, and his holpe woorde for suche delucyns. In hope to get some thyng theredby too satysfy thei dyuelyshe myndes. Some for the loue of women do trye it, and other some for the gredye desyre of goods do practyse it, wyth manye other thynges, whych were to longe to tell nowe. Was not thys one of the greatest crimes wherefoze Egypt was scourged and plagued? **Esaiah. xix.**

Wherefoze was the Emppre of the Chaldees destroyed? and proud Babilon brought down? **Esa** aunswereth. Al the euyls did come vpon the **B**abilon for þ
multi-

A Commentarpe vpon.

multitude of thyne owne charmes and
the stobbourne of malpce of thy Counci-
uers, for thou haste comforted thy selfe
in thy dysceatfulnes and haste sayde: no
man seeth mee. Thyne owne connyng
and thy wylde haue disceiued the. Ther-
fore shall trouble fall vpon the, and thou
shalt not knowe from whence it shall ar-
yse. Doo you belepe that God telleth
trueth O you coniuers? What is there
but you can knowe it, if it please youre
great master the deuyl? But the prophete
sayth agayne to your cōtrary. Mischeife
shall fall vpon the whiche thou shalt
not be able to put of. A sodayne myserye.
shall come vpon the or euer thou be awar.
Wherefore now go to the coniuers, and
to the multitude of thy wytches, whome
thou hast bene acquainted with all from
thy youth, if they may help the or streng-
then the? Thou haste bene wearied wth
the multitude of thyne owne counsels.
Nowe lette thy heauengasers thy starre
starers, thy Moone markers stande by
and saue the from the thynges whiche
shall come vpon the.

Beholde they are stuble, the fyre hath
brente theym they cannot deliuer the
owne soules from the powre of the flames
and so forth too the ende. Are not the
Whilcines

The Prophet Micha.

Philistines and Canaces alwaye charged for these crimes, to haue hadde their worthy desolacion? As for Israel Esay sayth plainly that god did forsake it for this Esay. ii. & dyd lay the line of Samaria vppon Ierusalem therefore, and the burthene of the house of Achab and dyd raise it as it were a witting table. ii. Ke. xxi. ii. Chornicles. xxxiii.

Yea when the Lorde wyl vtter his anger agaynste them, he calleth them charmers chylde. Come hither sayeth hee by his prophet poucharmers chylde pou aduouterous seede. Esay. lvii. Abroade in all places of Englande where as I haue tarped, haue I heard of wyse menne and wyse wemenne, whiche can tell of thynges that are losse, and canne save manye saynges for chylde, and cattell, whiche are forspoken and haue blessinges to save ouer certayne herbes as ouer bernine and dil, if they be gathered betwixte the mary dapes. And about women wyth childe, they can save our Ladde with the whyte smooke, thy spde smooke, and suche mad charmes. v. l. are used in the countreyes, whiche the spirituall eyes myghte espy, if they had not they? Breke name for nought. And our preachers shoulde plucke away our political

A Commentary vpon
Iptycall magistrates should punysh. For
the Lorde sayeth: that these are the thin-
ges, and not the handelynge of the cha-
lpyce wherewyth the people are polluted
Leuiti. xix. You shal not declpne too the
charmiers, and of the wptches aske no-
thynge, lest pou be polluted by theym. A-
gaine. Leui. xx. The soule whpche loketh
after any sothfayer oz charmer to com-
myt fornicacpon wyth theim, I wpll set
my face agaynst that soule, and I wpll
destrope hym frome the myddes of hys
people, sayeth the Lorde. Agayne. Deu.
xviii. the Lord commaundeth when thou
entrest the lande whpche the Lorde thy
God geueth thee, beware thou doo not
folowe the abhominacions of that peo-
ple. Lette none be founde amonges the
whpche carpyth hys chyldre thzoughe the
fyre, oz that asketh of the charmiers, ep-
ther that obserueth dreames oz dayes
and tymes, oz of them whpche do marke
the flyng and cryng of byrdes, oz of a-
nye enchaunters, oz of any deupll coun-
iutar oz any sothfayer oz anye that haue
familiar spirites, oz any wyle menne, oz
wyle womenne, ept her anye that asketh
councel at the deade. For who so dooth
these, hee is abhomyable before God,
and for these abhominacions the Lorde
thy

The Prophet Micha.

thy God doth roote them forth the before
thy face. Loo with how soze wordes and
threatenynges thee Lorde God detes-
teth and forbyddeth all the kyndes of
these deuelliſhe inuencions, wherby men
doo runne a whoierynge from God too
abuse hys creatures in spirituall forni-
cacpon.

These thynges haue I wyrtten oc-
cacioned by oure prophete of thys spy-
rituall fornicacion, Idolatrye and all
kynde of dyuynacion whych we call
sothesayinge, prophecyinge, charmyng,
enchaunmente, wytchecraftte, Magyke,
Astrologye, Necromancye, Chireman-
cye, Seomancye, or what other name so
euer the deuill shall inuente too drue vs
from God to vayne creatures, for the de-
uill hath euer thys one worcke in hand
but hee deceyueth the simple wth thee
wyfte of hys desckante by vanitye of
wordes.

And I do warne all people to repent
kinges, Lordes, Bishoppes, Commons.
For none canne excuse theym selues of
that spirituall fornicacpon wth the the
late deposed Idole that Waffer Lake.
Maye shall I call it deposed whych is
scantelpe transposed wthoute anye
seruente zeale or spgne of repentaunce?
We

A Commentarv vpon

We haue not fealte Moyses to make vs
Drinke the bitter ashes therof with tears.
We haue not had Jehu to auenge God
of hys ennempes the Priestes of Baall.
ii. Kynge. x. We haue not wept and wape-
led, and torne oure garmentes for verpe
angurthe of our heartes. Wee haue not
caste awape the ornamentes of our olde
idolles, & the vessels that serued them as
did y good yong king Josiah. We haue
not destroyed the sacrificers and sleiers
of oure Christe, as yong Josiah did with
the Priestes of the hyghe places wpth
al charmers, witches, and enchaunters.
To bee thorte. Wee haue not earnestlye
repented wpth mournyng and feastyng
for theese abhominacions as byd the
Scriptures. Therefore as Elda answe-
red too the good kynge Josiah, that the
Lorde woulde shewe of hys mercies vnto
him, because he did cutte hys clothes,
and wepte when he hearde the threate-
nynges of God agaynst hys countries.
Neuerthelesse he woulde byng al those
cyples vppon that place and vppon the
inhabitauntes of the land: because they
hadde forsaken God, and worshipped
straunge Goddes, prouokynge God vnto
wrathe in al the workes of theyr own
handes. So canne oure people and coun-
try

the Prophet Micha.

trpe nothpng at al repentpge of thep?
for met euyl , but stppl euer more and
more prouokpng the wꝛath of God vpon
them. Some by the despye they haue
to thep? olde Idolles . Some by thep?
Sorcerers, Charms, Enchantments,
soothsaynges : Manpe by adulterpe,
lasciuious wantonnes, and fleshpelpe
bertpe, and all by ambicion oz couetous
nesse, pꝛllpng, pollpge, and bypbyng
from thep? bꝛethꝛen. Looke for none o
ther thpge, vnlesse they vnsapnedlye,
foorthwꝛth shewe the woorkes of repē
taunce, but myserpe, calamity, destruc
cion, famine, dearth, diseases, pestilence
and the swearde in the ende of forapne
nacions. Yea, whypch is most terryble of
al, we do feele the wꝛath of god so kind
led amonges vs alre dy, that we are like
Pharao, hardened in oure spynnes euen
plaged continualpe wꝛth the encrease
of newe vices, and newe diseases follo
wing. Was ther euer suche inuencions
in any worlde for polling of the people?
Was ther euer such shamelesse whoze
dome? such wedlocke breakinge? Can it
be denied that Paul writeth to the Ro
maines, because they haue changed the
gloꝛy of the God immortal in the lyke
nes of mortal and corruptible creatures

L. i.

There

A Commentary vpon

Therefore hath God geue the to folowe
the lustes of theyr owne heartes in vn-
clennes, with shame to abuse theyr own
bodys together. Reade the Chapter to
the ende, and you shall see the wrath of
God greuously kindled, in that al the vy-
ces ther named, as the punishmentes of
sinne by sinne, are moſte euidentlye fal-
len vpon vs. And we maye feale the say-
ing of the Prophet Iſe to be moſt true.
The ſpirit of fornication hath deceiued
you & you haue gon a whozing fro, your
God. Therefore ſhal your doughters bee
harlots, and your wiſes be whozes.

O mercyfull Lorde leade vs not into
thys greuous temptation, that oure ſin
ſhoulde be punyſhed wpth the encrease
of ſyn, by the geuyng ouer of vs miſera-
ble ſynners to our owne luſtes. For who
canne bee able too beare thys ſynnes, if
thou ſtraightlye obſerue them. O Lorde
Make vs not lyke Caine, Pharao, and
Judas whiche dyd heape ſynne vppon
ſynne. But geue vs heartes lyke the
penitentes too repent for oure ſynnes.
Haue ppytye vppon oure pynge & pynge
whō thou of thy mercy diddeſt wōderful-
lye vouchſafe to geue vnto vs at what
tyme wee wayted wothelpe for thy ſore
ſcourge

the Prophet **Agatha**.

Scourge, whom thou vnderdeste fasten
and preserve in his mothers wombe, &
brynge forth into this light, with like
maruel of thy almighty power. Whō
thou hast defended and kept with thy
myghty arme, this tyme of his infan-
cy, frō domestical and forain enemies.
Under home in his weake and most tē-
der age thou hast caused to shine forth
the cleare light of this Gospel, which
hath bet downe the Idols and Idola-
trous aulters, through out his realme
Wherby amongst the Papists, Turks
& Jewes thou hast made the Britains
to be bruted. How be it al this haste &
sowrought vnder a ponge chylde, that
the glorie myghte come hōly vnto the
and to no man mortal.

For the glorie of thy name there-
fore and for Iesus Christe his sake
whose honour we do seeke, and kyng-
dome we desyre, haue mercy vpon him
most merciful father. Make him faith-
ful as David, zealous like Hezekiah,
repentante as Iosiah, & to his people
the professours and mapntayners of
thy truth against al papists, Turkes &
Jewes, against al powers of antichrist

L.ii.

Graunt

A Commentary vpon
 Braunt thy manyfold and great mer-
 cies that they may abhoire theyr own
 wickednes, & the wickednesse of their
 forefathers, and waik nowe lke the
 children of this greate light, the chyl-
 dren of thy kingdome. Braunt we be-
 sech the, O most merciful father vnto
 al them which do professe the truth of
 thy Gospel, vnfayned repentance of
 al theyr syns, fast confidence vpon thy
 great mercies, the renewing of their ly-
 ues according to the truth of thi word,
 whych they do professe, that they may
 exhort one another to walk in thi light
 saying with the prophet Osee. Come
 and let vs return vnto the Lord, for he
 hath begone and wyl heale vs, he wyl
 stryke vs and make vs whole. Braunt
 this O Lord God that thi name be not
 supli spoken of amonges thy enemies.
 So be it.

The. vi. Chapter.

The Text.

HEare now what the euer
 liuing lord saith: Arise
 and contende wyth the
 mountaines, & let the hils hear
 hys voyce. Heare O ye hyls the
 iudge

the prophet Micha.

Indgment of the lord, by whome
all thynges haue theyr beyng;
and you stronge foundations of
the earth, geue eare for the lord
hathe a quarrell with his people,
and wyth Israel, he wil trye him
selfe. My people what haue I
doone to you? or what greuous
thyng haue I appoynted the:
āswer vnto me, Because I haue
brought the forth of the lande of
Egypt, and frome the house of
bondage, I haue redeemed thee,
and I haue sent Moses, Aaron
and Miriam before the. O my
people, remēber I pray the what
counsel Balake the king of Me
ab did begyn, and what Bileam
the son of Beor did answere him
from Sittim vnto Gilgall, that
thou myghtest know the ryghte
ousnes of the Lorde,

L.ii.

After

A Commentary vpon

After the sore threatenynge of the Gentils, the prophete returneth to re-
proue Israel, the elect and chosen peo-
ple of ingratitude and vnthankfulnes,
callng as it were heauen and earth to
wytnes, as in the first chapter, & Esay. i.
And first he saythe: Geue good eare, for
you shal heare the euerydayng Lord the
almighty, by whom al thinges wer cre-
ate and do consist, speake plainly vnto
you, content to humble him self so low
as to open his quarel, to vtter the causes
of his wrath, and to try him self in your
owne consciences to be faultles.

The prophetes of all ages; they are
here commaunded to contende and stryue
wyth the moūtaynes and myghty me of
the world, so is it theyr great labour, pe-
ril & danger to cause the by any meanes
to here the word of God. Therefore was
it sayd in the last verse of the fyft chap.
I wyl be aduenged in my wrath, & in my
fury vpon the people that hath not herd.
So that to harken to the voyce of God
is better then any iacrifice. Therefore is
heare so oft bet into the Jewes heades.
Here what y lord saith: Let y hills heare,
heare y mountaynes, thus y prophet
warneth as it were a Bedle or Crpar of
the

the Prophet Micha.

the common place to kepe silence, and to geue diligent harkning to the voice of the almyghty. He warneth the earth and al that therein is, euen the very foundations therof to geue good eare. Shal man then be deafe and stop hys eares? The Lord calleth the heauens, and they obeye. The earthe from nothyng, and straight it was presente. The ragynge seas and rough floudes, do hearken, to his commaundement. Dare man denye to heare his Lorde, by whom he lyueth and hath his being? Shal he be brutyshe and wpythout vnderstandinge, when all brute beastes are obedyent to the lordes commaundement? Did not Balaames Ass both speake and vnderstāded whē the Lord called and commanded?

Quā, wilt thou not heare hym without whom thou arte not? Dost thou not feare to be lagayne into dust and ashes when thou art at his voice so dul and insensible? Or cāst thou forget his benefits by whom thou hast thy being? Ye a this Lord calleth the thinges that be not, as though they wer already. He maketh dead bodies to harkē to his voyce. How dare thou mā turne away & not hear, seynge thy breath of thy bodye is in his hand? He lieth and geueth lyfe.

L.iii.

Se

A Commentarv vpon

See howe the Lorde doothe humble hym selfe to thine infirmity and weaknesse. He is contente not onelye too speake vnto the whyche arte but doubt and ashes, ful of synne, but to shewe his quarell and as it were too pleate hys cause with vs, that he myght be founde true and all menne lpers, and therefore iustified in hys woordes and overcome when he is iudged. Let al menne therefore tremble before his face and cry vnto God, to geue the eares that can heare, and eyes that can se. & the say with Dauid I wil hear what the Lord speaketh.

The Lorde calleth into their remembrance & therewith their benefytes of old ther deliuerance. How he plagued the Egipcians, & preserued the. How he made the passage through the red sea, & drowned the enemies. How he fedde them with Manna from heauen, not sufferinge the garments to bee olde, nor their shoes torn for y space of .xl. yeres in the wilderness: he geueth the the good meeke and lowinge captaine Moses to guyde them. Aaron to preache hys will vnto them and praye for them. Miriam a prophetesse, a comforte to the womenne in the longe iournepe. Reade & podye through oute.

And

the prophete Micha.

And when kynge Balacke had coun-
sell to hyre Bilha to accurse the, saith I
Lord, I did turne thi curses into blessing
who beinge thus disappoynted did take
a new Counsel of Bilham to entice the
people by flatterpe too Idolatrye and
fornicaciō, therby to prouoke my wrath
agaynst the, wherfore I plaged the vi-
tylle I hadde slayne foure and twentye
thousand. When Binhas the Priest stir-
red wpth the zeale of my glorie Aewe
Duke zamrye the captayne of the trybe
of Simeon, and Cospy the daughter of
Sur, the chief Prince of the Midianites
through I zelus enter prise, caused my
wrath to cease. Nu. xii. xiii. xiiii. xv.

In Sittam did I slaye Balacke, and
Bilham, I caused Moyses too destrope
the Midianites without mer cy, and did
gyue vnto you theyr goodes cattail and
substaunce. Numeri. xxi. In Bilgall I
dyd take awaye the reproche of Egypt
from you. I caused you to be circumcy-
sed and dyd geue you of the fruts of the
promysed lande. Josue. v. Al thys did I
for the. that thou myghtest knowe my
tyghtousnesse, that I would keepe my
promyse, not wpthstandynge thys ma-
nyfolde wyckednesse. The ipe rebuke
of theyr ingratitude maiest thou read E -
say

A Commentary vpon
 Cap. i. Eze. xx. Now if we wold herebiin
 our wicked time learne to behold the in-
 estimable goodnes of god toward vs, &
 our vnthānkfulnes agaynst so louyng a
 lord: We might fully perceiue & se most
 evidently the wōderful mer cies of oure
 heauēly father, callpng vs to repentāce
 whpch hath not onely geuē vs bodely be-
 nefit sas he did vnto J̄srael, but he hath
 deliuered vs frō the hellp Pharaō, from
 the curses of Antichrist, frō the sea of er-
 rours & erroneous opinions, & caused vs
 to eate the heauēly Manna, the flesh of
 hys owne sonne, therby to geue vs lyfe
 euerlasting. O the vnspeakeable good-
 nes of oure heauenly father, and wo to
 our sturdy stomakes stifeled in euill.

The Text. Wyth what acceptable thinge
 Mal I present the Lorde? Shal
 I bow my selfe befoze the hyghe
 God? Shal I come befoze hym
 wyth bzent offeringes, with cal-
 ues of one yeaere olde? Hathe the
 lord hys pleasure in M. of rams
 either his delyte in .x. M. strea-
 mes of oyle? Or shal I geue my
 first borne for mine iniquity, eue
 the

the prophete Micha.

the fruit of my wombe, for the sin
of my soule? I wyl tel the manne
what is good and what the lorde
requireth of the: euē to do iudge
ment, to loue mercy, and to walk
reuerently before thy God.

Because that here is so iust occasyon
offered to declare what is the true wor-
shipp of God, and which is the false and
vntrue. I desyre thee gentle reader to
suffer me somthig to declare thys dout,
because it hath troubled the consciēces
of many in al worldes. And also that it
may be a testimonye & wptnes vnto the
worlds end of our conscience towardes
God and hys true worshipp, which haue
wrytten or spoken against the fals wor-
shipp of the Romysch Antichrist. Wherin
first I pray thee to marke & cōsyder how
the conscience stricken wth the feare of
Gods iudgementes seeketh some flaye,
and euermore woulde haue succoure a-
gainst hys heauy indignacion, but vn-
les it be quieted and settled by the truthe
of God his holy word, it renneth astrap
frō God more & more, & at lengthe folo-
weth fond imaginacions. As the Wethē
before the law geuen, dyd slay their chil-
dren

A Commentary vpon
open to please God as they imagined.
Wherefore the Lord did drive them forth
of their countries, and did give them
to Israel in possession, and warned them
of their abominations.

The Jewes after the law of Moyses
was given, not understanding the end
of their Ceremonies, did heape vp infinite
sacrifices. Unto which God saith by
Isaiah: he that offereth unto me an Oxe is
like him that slayeth a man, and he that
killeth a beaste, as hee that Brayneth a
dog. And he that offereth sacrifice as he
that offereth swynes flesh, he that reme-
mbereth incense, as he that offereth unto
an Idol. These things haue they cho-
sen in their wayes and in their abomi-
nations their soules are delisted.

Our Papistes not understanding, or
rather not regarding what our master
Christ had taught vs. Math. xv. that in
vayne we do worshippe God teaching
the doctrines, the preceptes of menne.
Hadde sette vpp a newe holynesse, e-
uen their whole relygion in outward
Ceremonies of daies and times, of can-
dles and Belles, of touchynge and of
handynge, of blowynge and kysynge,
creppynge, kneelyng and knockynge,
of gyrdels and garmentes, of geupnge
to

the prophet Micha.

to thep? Idolles and aulters fine orna-
ments, of building of Chappels, chaſ-
tyes and Abbaies, of gadding to Wal-
ſingham, to Canteburi, to Compoſtel-
la, to Ieruſalem, to fetch James Gels,
Walſingham Ringes, Becketts Bro-
ches, and pardon Beades, whereupon
muſte be ſaide I wote not howe many
ladp ſalters. And alway ten Ave Ma-
ries to one Water noſter, or elſe al was
matted, and infinit other madde inuen-
cions of mans idle braine. By the whi-
che maddinge of mannes head in al a-
ges, whpche I haue but lyghtlye tou-
ched, we maye perceiue that no reſt can
be found for mannes ſoule in our own
iuenicions. But the farther manne wa-
deth in hys fond intentes and fantaſti-
cal imaginacion, the farther he ſlideth
from God, vnſure that he hath done a-
ny thing acceptable in þ ſight of God.
Therefore muſt we which ar ſeruaunts
and creatures, learning our own weak-
nes by þ fal of others, turne to our ma-
ſter, lord and creator, to know what his
word cōmaūdeth in þ agonie of cōſciēce
& cōſidering that the turnig fro þ crea-
tor to creatures hath bene the groſſe of
al Idolatry, eueri mā chuſing to hi ſelf
the idol of his own hart. Some the ſun
Some

A Comuientary vpon
Some the Moone, some the .vii. starres
some Saturn, some Jupiter, some Mars
some Venus, some Mercurie. And do-
tynge farther, some haue worshypped
Lalles, some Cokes, some Serpentes,
some Dogges, some Asles, some Botes,
And in our wretchednesse we
our selues, haue worshypped stones &
stones, and geue diuine honours almost
to all manner of creatures, a byle wafer
cake did we honour as our God in dede,
And when that was lyfte vpppe betwixt
the Priestes fingers, we saide we dyd se
oure maker, and knocked and kneeled,
crouched and kyssed wthoute all mea-
sure. And the Priest when he did eate it,
thought he did receyue hys maker, and
made so manye fonde gestures, iopened
wth infinite supersticions that there-
by we may marcke, if we haue nothinge
else too leade vs that the fapened and
false worshyppe of God hathe no ende
nor stape, can neuer tell where too con-
fyste, doothe alwaye disquiet and neuer
satysfye nor quiet the conscience. Ther-
fore for the loue of our own soules, of the
quiettinge of our owne conscience, let
vs vnfainedlye repente of al our falsed
godes

the Prophet Micha.

goddes and faigned worshyppe of God,
and knowledge that ther is but one god
whych broughte the children of Israel
forthe of Egypte from the house of bon-
dage, and hath deliuered vs the spiryту
all Israell from the Egypte of synne
and errours from the bondage of the de-
uill, Deathe and hell, and broughte vs
into the libertie of hys chyldren, by the
deathe of his owne sonne. And by his ho-
ly spiryte pouted into our hartes, doth
teache vs to crye father, father.

Let vs knowlege (I saye) that thys
Lorde our God is but one God, whome
we muste loue with all oure hearte, wpth
all our soule, with all oure strength, hym
muste we feare, and hym onely must we
worshyppe and in hys name onelye maye
we sweare. By the whiche woordes wee
maye learne that there is but one God
only, who onely oughte to be worshyp-
ped, feared, loued, trusted and hooped
vpon, which the woordes of swearing in
his name importeth.

Thys oure God then whose wor-
shyppe wee doo teache, is that almygh-
tye power, whych made heauen and
earth by hys woorde, and by the same
throughe hys spiryte doothe gouerne
all

A Commentary vpon
 al creatures therin. Sauing Israel, and
 drowning Pharao. Sauing hys chosen
 of free mercy and grace, and condemp-
 ninge the wycked hypocrytes by iuste
 iudgemente. Thys oure God is a spirit,
 as Christ our alder master teacheth vs, &
 they whych worshyp him, must worship
 in spirite and truthe. John. iiii. And see-
 inge he is a spirit, pure from bodely cor-
 ruption, and therfore hauing no neede,
 of our bodely seruice. Hys true worship
 can not consist in bodely exercise which
 lasteth but the tyme it is in doinge, but
 the inward holines of the hart whych
 euermore encreaseth & springeth forth
 into life euerlasting. Such a worshyppe
 therfore our Prophete teacheth, whych
 ariseth and springeth forth of the secret
 reuerence and feare of God, his sacrate
 magesty, whych is not seruice, but child
 lyke, wherby we are not onely affrayed
 to dysplease God oure father, but also
 prompt and redy, lyke obediente chyl-
 dren to expresse in oure liuinge, Judge-
 ment and mercy, the two special proper-
 ties & greatest shew of his image which
 appeareth vnto his creatures.

Prouer. i. Therfore is thys feare called the be-
 gynnynge of wysdome, and the spryng
 of feare. Eccl. ix. begynneth the worke
 which

the prophet Micha.

whych the other spirytes of wpsdom and
vnderstandinge, the spryte of counsell
and strengthe, the spirite of knowledge
and true holinesse and accompliseth &
fulfilleth. So that this spirite of feare
doth goo befoze in al the hartes of them
which God doth chuse to worshiop him
in spirite and trueti, makinge them a-
fraide to do homage and worshiop to any
thinge saue their Lorde God onlpe, ey-
ther anpe ohet wple then hee requyreti
and commaundeth. A fraide euermore to
do any thing wherein they do not know
his open pleasure. This feare was in
Cornelius befoze he had the perfite know-
ledge of God, and in the menne of Isra-
ell vnto whome Peter did save. Bre-
thren and children of Abraham and they
amonges you whiche feareth God, vnto
you is the woordes of saluacion sent. And
the. **Isa. ciii** Euē as the father hath mer-
cy of his children, so hath the Lord mer-
cy of them that feare him, and the mercy
of the Lorde is for euermore vpon them
whiche feare him.

Actes. f.

The cause is that they whiche do feare
the Lorde are alwayes readie with heart
and minde to do thynges pleasaunte vnto
him, and to abstaine from the contra-
rye. His displeasure do they feare lyke lo-

A Commentarpe vpon
syringe chyldren. If they beauenlye fa-
ther be pleased they do reioyce. If he bee
offended they do crye for mercye, so that
of him they do reas in prosperitie, of him
they do hange in aduersitie, accordynge
to hys owne commaundemente by hys
chosen vessel Dauid. Call vpon me in
the dape of thy trouble and I shall deli-
uer the, and thou shalt worshippe me.
So that thys inuocacion after some in-
terpretoures is the true worship of god.
And surely seynge Paule. Romaynes x.
affirmeth that who soeuer calleth vpon
the name of the Lorde, shall be saved.

No manne canne denye but an eares
rest callynge vpon God comprehend-
eth the true worshippe whiche God re-
quireth, and containeth in it perfyte re-
ligion, because it hath fapth the ground
of all vertues. For howe canne they call
vpon God whiche dooe not beleue in
hym? Romaynes .x. And they whiche
dooe call vpon other creatres haue
affiance, trust, and fapeth in those thyng-
es, elsse woulde they neuer call vpon
therm. Whys saythe spryngynge of the
first parte whiche was the teare and re-
uerence of God his hygh maiestye, sup-
plyeth the seconde poynte of the wor-
shippe

The prophet Micha.

Worshippe of God whych requyrezeth a know-
ledge of God. For how can we beleue in
hym whō we haue not knowē. Rom. x.
Here by doo wee geue glorie and wor-
shippe vnto God, that is too say: we
knoweledge hym too be true in all hys
promyses. And because without faythe
it is impossible to please God, this faith
maketh vs sure that wee doo worshippe
hym as wee shoulde, and certifieth vs
that wee bee the chyldrene of God, and
that oure woorkes are acceptable in
hys syghte. Hereby did Abell in hys sa-
crifice more truly worshippe God then Gen. iiii.
dyd hys brother Caine. Abraham also
and hys wyfe Sarai by faythe were the Gen. xxi.
true worshypers of God and receyued
the promise. Elizabeth also gaue more
glorie and worshippe vnto God in that Lnk. i.
she beleued hys promise, then dyd her
husband zachary, who because he doub-
ted, was stricken dumme whyles the child
was borne.

Shoxtelpe too conclude, this faith
is it that causeth true worshippe. For
whatsoeuer cometh not of faythe the
same is synne. And because faythe com- Rom. x.
meth of the hearing of the word of God
only, & of no mans fanse: we may boldly

A Commentary vpon .

pronounce that all suche worſhypp as is
ſet vp by mannes imaginacion without
the ſcriptures of God, is without ſapth,
and therefore ſynnefull, & conſequently
abhorrible in the ſyght of God, whe-
ther they be ſacrifices before the law, or
in the tyme of the lawe, or Ceremonies
ſence the lawe ceaſed.

The thyrd and laſt part of thys wor-
ſhypp ſtandeth in vnſayned loue towarde
oure neyghboure, wpythoute the whiche
oure Maſter Chriſte commaundeth too
laye downe all ſacrifice, before the alter
and fyrſt go & be reconciled. Mat. v. And
wpythout thys hee deſpiſeth all ſacrifice
ſaying by his prophet Oſe. I wyl haue
mercy and not ſacrifice, and the know-
ledge of God, rather then burnt offerings
And by the prophete Eſay of them that
hath not thys loue, your incenſe is abho-
minacion vnto mee. And when you ſhall
liſte vp your handes, I ſhall turne away
myne eyes, for your handes are full of
bloude, whiche laſte woordes are more
blapnely vnderſtand by ſaynt Ihon, ſai-
ing: He that hateth hys brother is a mur-
therer, who for the vncleanneſſe of hys
handes hath no parte in the kyngdome
of God. And where as other whiche
are not ſpotted wpyth theyr neyghbours
bloude

Oſe. viii.

Eſay. i.

I. Ihon. iiii

the Prophet Micha

blonde, but are cledned by the bloude of
the Lambe, at the very temples of God
wherein he wll bee worshipped. These
bloude Cainites which loueth not their
brethren, canne be no temple for Christ,
wherein hee wll dwell and reaste, but
for the Deuill and Antichriste. For this
callethe God his Sabbath and reast, plea-
sante vnto hym. Escape .xxviii. To re-
freshe the wearye whpche he calleth also
the refreshinge of his owne selfe. Thus
doo we keepe the acceptable holpe daye,
and doo the worshyppe that he despiseth
when wee shewe mercey, and comfote
the poore and needye. The whpche wor-
shyppe is so greate, that he wyl aske ac-
compes of none other thyng at the
daie of Judgemente, but if we haue clo-
thed him, when we did see him naked, if
we haue fedde him when he was hongry
and so forth. Mathew .xxv. For because
these dedes of mercey and loue, doo the
presuppose, bothe fayeth and feare of
God. This loue therfore must we bringe
to the true worshyppe of God. And
as our prophete in fewe woordes dothe
comprehende all kynde of worshyppe.
Wee muste doo iudgemente, loue, mer-
cey, and walcke humblye and reuerent-
lye before the Lorde. Too do iudgemente

A Commentarpe vpon.

may be well vnderstand, to doo as thou
wold be don to. What so euer thou iud-
gest that thou wold haue doone to the,
that do thou vnto other. To do merce,
is to forgeue as thou wold be forgiven,
and thy hart and mynd must we hang
to worshipp god, & to walke before hym.
For of thys doeth God make tryal whe-
ther we do loue hym or no. If we do not
loue our brother whom we se, how can
we loue God whom we se not? Jhd. iiii.
Then if we do bringe vnto God, as for
hys honoꝝ and worshipp sacrifices, offe-
rynges, or what so euer it be wpythoute
the loue of god, what do we but declare
our selues detestable hypocrites, dissem-
bling to loue hym, whō we do not loue,
to honour hym, whom we dishonoꝝ, and
to worshipp hym, who by vs is blasphem-
med. Therefore may we not thyncke to
please God wpyth any sacrifice, or out-
warde shewe of holynes, but wee muste
walke humblye and obedyentelye be-
foze the Lorde; as Samuell answered
kynge Saule. i. Kynges. xv. Beholte,
to obeye is better then sacrifice, and to
harkē is better then the fat of wethers.

Enok walked thus wpyth God, and
therefoze was taken vp into hys pre-
sence.

Upon the Prophet Micha
fence. Noah humble and obedient, with
fayth, feare and reuerence: walke be-
fore the Lorde, and entred into his ark,
when all the proude and opfobedpente
world was drowned. Lot he walke o-
bediently, and durste not looke backe
when hee was taken frome the Sodo-
mites, wher hys wyfe stobernely brea-
kyng the commaundement was turned
into a salte stone.

Abraham and Sarai may bee exam-
ples howe we shoulde walke humblye,
and reuerentely, and also faythfullye
and obediently before the Lord, which
after promise or commaundement, dyd
not regard any thyng, not so muche as
theyr owne old barran bodyes but only
looked vnto God, geuyng him thys ho-
noure, worshyppe and glorie, that hee
was able to fulfil whatsoeuer he hadde
spoken and promysed. And whiche
oughte to be our glasse, therein too see
the woorkes of God towarde vs. Isra-
ell so long as they dyd walke humblye,
and obediently before the Lord,
and worshipped hym after hys worde
and commaundementes, fearyng hym
wyth unfayned and dissemblyng harts,
harkenynge vnto hys word, and practi-
sed theyr lyues therafter. Be led theym
Ez. iii. wth

A Commentarpe vpon

wyth hys myghtye arme throughe the
redde sea, fed them wyth Manna in the
wyldernes, destroyed many nacions for
thepm. But when they dyd swarue from
hys commaundement, and woulde wor-
shipp hym after thepyr owne inuencionys,
he plaged them greuouſlye, sente thepm
droughte, dearth, famine, pestilence, and
the sword of the Egipcians, Chaldees,
and Romaynes.

Especially when God the father sent
hys owne son to call them to hys obedi-
ence, and to teach them that thepyr staine
sacrifice was of no force in it selfe, but
onelye dyd signifye that by hys bloude
and sacrifice of hym, being as it wer an
blaspotted lambe, theyr iniquitie shoulde
be forgotten, and the spynne of theyr soules
washed awaye, whiche was signified by
hys baptyme. They walkinge proude
not humble, dyspyed humble Christe,
boasted them selues to bee the chyldren
of Abraham, to bee the true Israelytes,
to haue the oracles, to haue the law wri-
ten, to bee obseruers and keepers of the
lawe, to be the only worshippers of god,
to knowe his wyl, to be guides vnto the
Lande and all together: but Christe cal-
led them most holpy amongest them blinde
gydes, painted graues, fapned Hypoc-
rites

The prophet Micha.

rites, and false worshippers. And after
he was refused and vllamoune han-
led, God sendeth vpon them worthy de-
struction, famine, hunger, pestilence, and
the swerde of the Romans, whiche did
roote them forth, & laye their land deso-
late and scatter them abroad vnto this
daye. So perillous a thyng it is, not too
walcke humlye before hym, but too gad
other wayes from hym, for the respecte
of anye creature. For he onely canne do
all, careth for all, knoweth all, lyke as
he onely hath create all vnto him, there-
fore withoute declininge too anye other
muste all honoure and worship be geuen
And as he hath saued all them whiche
haue thus walked before hym wth this
fayeth, feare, and loue too declare that
there is one God, euer constante and vn-
changeable, so doothe he now requyre
the same worship that he did of them be-
fore vs, whiche dyd neyther consist in
hoolpe causes, nor byente offerpuges, as
the carnall heithen and grosse pharises
fancied and supposed, neyther in suc-
thynges wherewith worldey menne are
pleased, as golde, siluer, precious stones
gape ornaments, and ryche gyftes, cap-
pyng, knelyng, curtises, too be sought
farre of at Rome, Compostella, or at Je-
rusalem

A Commentary vpon
Ierusalem. But to worship hym in þe house
of harts, in the chamber of our breaſtes,
in the temple of oure ſoule, wherein he
hath choſen hys mauiſion. Ther to wor-
ſhypp him not wpth mans imaginacyon
and choſen holynes, whych hee calleth
bayne worſhippe, and abhoireth it. But
in the worſhypppe whych he appoynteth
and commaundeth, that is as his ſonne
declareth in ſpirit and truth. By vnſai-
ned reuerence of god hys ſacrate mage-
ſty. By faythful truſte in his vnfallible
promyſes. By loue not counterfayte to
warde oure neyghbours. Whych three
frutful braunches growyng forth of the
man, newe regenerate by the ſpyrite of
god, muſt needes byyngge forth the manye
ſpiritual woorkes, as inuocacion, prayer,
thankſgeuyng, faſtyng and moun-
nynges for ſynnes, almes, and all the
woorkes of mercye and pyttee. Who ſo
walketh in theſe woorkes, hee truely
worſhyppeth God, and hereby are the
true and falſe worſhyppers knowne in
ſonder, the true church and the church
of Hypocrites. Becauſe theſe woorkes
fayth, feare and loue, was not found in
the olde world, therefore was it drow-
ned. Becauſe theſe three partes of the
true worſhypppe was not founde a-
monge

The Prophecie Micha.

mongest the Jewes, therefore wer they destroyed. Because theese bookes of true wooshippe were not founde in the poppthe church, therefore is it subuerted. And if they be not shortlye founde in oure reformed churches, they shall wythlyke shame be subuerted and destroyed. Lette vs walke humblye therefore before oure **L O R D**, and beware of oure fall. He doothe not suffer hys chosen, so longe tyme as he doothe the reprobate.

The boyce of the **Lord** dothe crye vnto the cytye. A wyle man wyl feare thy name. Heare the rodde, and who it is whych hath appointed the certaine tyme vnto it. Is ther yet in the house of the wycked, trelure and the false measure? **O** abhominacion. Shall I iustifye the wycked Ballaunce, and the satchell of deceptetull wayghtes? Her ryche men are replete wyth
raune,

The Text.

A Commentary upon
Eauine, and her enhabytauntes
hath spoken lyes, and had deceyt
full touniges in theyr mouthes.
Therefore wyl I make the sycke,
strykynge the and makynge the de
solate for thy innes. Thou shalt
eate and not be satisfied for my
serpe shal goo thorow thee, thou
shalt go vnto thy wyfe, but shee
shal be barren, and that whiche
she dooth brynge forth, shall I
geue vnto the sword. Thou shalt
sowe, and not reape, thou shalt
tread the Oliues, but thou shalt
not anoynte thy selfe wth Oyle
and treade the grapes, but thou
shalt not drynke thy wyne. Be
cause thou hast kepte the ordy
nance of Amry, and al the abomi
nation of the house of Achab, and
hast walched in their counsailes.
There

the Prophete Micha.

Therefore wyl I geue the vnto
desolacion, and all thy enhaby-
tauntes to be hyllid and scorned
and you shall beare the shame
of my people.

The xxi.

The voyce of the Lord.

The lord crieth by his preachers, by
hys prophetes, by hys Apostles, by hys
Messengers in al ages, and al tymes too
call vs to repentance. He warneth of
hys wyl and pleasure. He telleth whych
is true worship, and whiche is false. And
as he saith by his Apostle Paule: All the
daye longe haue I stretched forth my
handes vnto an vnbeleuing people, and
a people that strueth agaynst me. Rom.
x. And by his owne son he sayeth: Jeru-
salem Jerusalem, how oft would I haue
gathered the together, as the hen gathe-
reth her chyckens vnder her wyngs, and
thou wouldest not. Math. xxiii. Whych
dooth the vnto the fatherly care of our
God, alway calling and crying vpon vs.
But who heareth his callinge? who se-
eth hys power? who feareth hys name?
Thushah doth se it, saith our prophete,
that is to saye, vnderstande, or the wise man
will be warned. For so dooth the Hebrew
inter-

A Commentarv vpon
Interpreters expounde it. And so it agre-
eth with þ course of God his workig, at
all times God calleth al. His seru of his
voice goeth through the world, yet scath-
ed ther be one so wise to repent in þ war-
ning of the .vii. cities. No mo wer found
fearefull of God bys sore threatennges
but only Lott. In the destruccion of the
hoole worlde, Noah was onlpe founde
wyle and obedyent. In Iherusalem how
fewe wer found obedyent when the pro-
phetes warned them to repente. In oure
world God graunt some one wise & faith-
ful mā may be found, whych maye pray
for vs, as Abrahā did for the Sodomites,
and geue warning of gods wrath hefore
it fall vpon oure cities. Heare the rodde,
the rod of God his great vengeance is
readye shaken agaynst your cities. The
tyme is determined for your punishmēt.
Will you not yet be warned to lay away
wickednes & repent of your euil waies?
Will you kepe stil your euil gotten goods
and treasures heaped by extortion? How
can your sinnes then bee pardoned? App-
lawe commaundeth for thynges wrong-
lye taken to paye foure fould and fyue
fould. Haue you satisfyed my lawe and
least your selues so greate treasures?
May you are so farre frome such equitye
that

The Prophet Micha.

that of restitution, that you maineteyne
still poure bypelye and extorsyon. You
keepe still in poure houses, poure leane
and bare measures, your scant and false
Bushelles too prouoke my wrathe and
indignatyon vppon you. Your measure
is scante of Corne, and your chaffer, but
it is full of my wrathe and heauye dys-
pleasur.

Shall I iustifye the wycked bal-
launce? Or as the Hebrew standeth wic-
kednesse in the ballaunce. If I shoulde
leauethys unpunished I shoulde seame
to iustifye and allowe al the wickednesse
that you do vse therein. Where contrary-
wise, I haue commaunded the too haue
iuste ballaunce and euen wayghtes and
true measures. Leui. xix. and in Deutero-
nompe. xxi. Thou arte commaunded
not too haue dyuers wayghtes a grea-
ter and a smaller, neythier to haue in thy
house a bygge bushell and a small, but
that thou shalte haue a iuste and true
wayghte, an euen and true bushell that
thou maye lyue a longe tyme in the land
which the lord thi God geueth the. And
furthermore art thou taught, that I thy
Lorde God doo abhorre hym that dothe
thesethinges, and that I detest al vnjust
dealinge

A Commentarpe vpon.

dealinge as a thing abominable, and so
doothe my seruaunte Salomon teache
the. Proverbe. xx. that double waighes
and deſceptefull ballaunce abhominable
before thy Lorde God. Howe dareſte
thou then kepe in thy house eyther any
faſſe meaſure or theretp any euill got-
ten treaſure? Woulde thou nothyng re-
garde me whpon haue thy lyfe and bryth
in my hande?

Arte thou nothyng moued by my ma-
nyſholde benefytes? nothyng a fraide of
my threateninges, repent, O repent and
herken to my prophetes or elſſe my rod
is ready to ſcourge thy wickednes.

The tyme is determined by me the al-
myghtye meaſurer of tymes, onleſſe you
do repente, O you wicked Marchaunts
of London and allothet Cyties. But
O wicked worlde I do knowe poure de-
uices. You do hide by poure wate vntyll it
wate ſcant. You do leſſe poure meaſures.
You encrease poure prices, too make the
pore poure ſlaues, yet wil ye begospeilers
Can you worſhpy me and poure wycked
Gammoun hoothe together? Canne you
ſerue two Maſters? Naye, you are to me
deſtrauctyng and oppreſſinge the pore
as they that ſlaue the chyldren in the ſa-
tyers ſpyght. I haue ſo you worſhpy me.

O you

the prophet Micha.

O you couetous Marchaunts, building
your houses in the bloude of your bre-
thene. There is no fapthe, no feare, nor
loue amonges you, but your riches are
repleat wpth trauine. The houses of your
Lords, of your iudges, of chancellers
of your treasurers, of your recepuers,
hoftlye of all our riches and wealth
are full of the spoyls of the euill gotten
goodes and eether open or pryue thefte
& robbery. Can I then holde my peace
as it werto iustify your doings? Especi-
ally sleinge, lyinge, difsembling & disceat
is so common that frome the heade too
the foote neuer one is fauleles. Ther is
not one ryghteous, no not one that I
myghte haue merce. Ther is no truth,
no merce, no knowledge of God in the
earthe, cursinge, lyinge, murther, thefte
and adulterye hath ouer runne all toge-
ther. The fapthfull are wasted forth of
the earthe. Euery manne telleth hys bro-
ther a lye, wpth deceptefull lppes and
doble hartes. I wil destroy al their lyng
lips and these tūges that can tell these
goodly tales & do thincke þ they are able
to ouercome al with theyr tūges. But
for thys oppressyon of the pore, and for
their mourninge I wil nowe aryse.

And I wyl make the spoke, & pynke
the

A Commentary vpon
the with famine, sterilitie, barrennes, bat-
tall, captiuitie and bondage. Thou shalt
eate and not be satisfied, which is the
loorest famine. The woman that receiue
the seed, and bringe forth no fruite, the
fowlest sterilitie. And if she do bringe
forth, the sword shall deuoure her. Thou
shalt be in such bondage, that thou shalt
toyle & trauaile for other, & haue no parte
thy selfe, such affliction, such myserye,
such calamitie shall be in þe myddes of the,
that thou shalt be wasted for thy senns.

The Text. Because thou hast kept the or-
dynaunces of Amri, and the ab-
ominacions of Achab. &c,

Loe how peryllous a thyng, and how
great a plague it is to haue wicked kings
and princes to raige ouer vs. For they
authoritie doth not harme only whyles
they lyue, and haue they flatterers fo-
lowynge and counterfaytynge their wy-
kednes, but in the ages longe after the
and the posteritie folowynge their lawes
are alleged, their rites and customes re-
newed. So was idolatrye alwaies conty-
nued in the .x. tribes fro their first king
Jeroboam to kynge Amri, who built Sa-
maria. And bys sone wicked Ahab, who
not only alledged the wickednes of his
forefathers vnto the people, but addeth
more

the prophet Micha.

moreouer shameful extortion & shedding
of innocent blood, sleing Saboroth for his
vineyard, killing the prophets of y^e lord.
The other princes & people folowynge
their wicked abhominaciōs & naughty
counsailes, are here threatned to be wa-
sted & destroyed. The people to be hyssed
and skorned, & the princes wortheie to
beare the shame of the people of God;
by the seduced. Zedechiah the last kyng
ouer Iuda may be a terrible example vnto
all kings, had he wth his sons Naphein
the o^{wn}e sight, then had he eyes wor-
thely put forth by the Babilonians, and
so kept in lyeue by dayly delusion of the
Chaldeaes to beare the shame of y^e people
of god. Yea they are without nūber whō
the Lord hath more greuously by his iu-
stice thus plaged. As Nebuchadnezer
turned into a brute beast. As Adonibere
che the king of the Cananees, & the. iij.
other princes who had thei^r spungars &
toes cut of, & so reserved to their shame
to gather crōmes vnder the tables like
dogs, besides the. xxx. kings whō Josue
hanged and destroyed, and innumerable
other both in scriptures & prophane hys-
tories rehearsed. Nowe therefore O
Kynge and Princes vnderstande and
inferre yout selues to be caught and ad-
monished, you that iudge the earth.

iii. Re. xvi.

i. Judges.

Josue. xii.

A. ii.


Serue

A Commentary vpon
Serue the Lorde in feare in the gouer-
naunce of hys people, and reioyce wpth
tremblyng in the gift a god geueth you,
for he wyl haue an accomptes how you
do gouern hys people, and how you doo
order hys creatures. Embrace his poore
Christ louingly in hys members, lest he
be angry, and you do perper the fourth of
the waye. For when hys anger is a litle
kindled, then happy are they that trust
in hym. The happy are they as the king
& prophet Dauid doth teach you which
hath not walked in the counsaile of the
wycked, whyche hath not stande in the
way of the spyner, whych hath not spt-
ten in the seate of the scornful. But in
the law of the Lorde hath had hys de-
lyte, and in hys law doth meditate day
nyght. For he shal be lyke a tree planted
by the riuer syde, whych shal bring forth
hys fruite in dewe tyme. Hys leafe shal
not fall, and hys woork shal prosper.
Wher the wycked far contrary shal be
lyke chaffe dryuen wpth the wynde.
Therefore the wycked shal not stande in
iudgement nor the spyners in the com-
pany of the iust. For the Lord knoweth
the way of the ryghteous, and the waye
of the wycked shal perper. The Lorde is
no acceptour of persons. But who so
doth

The Prophet Micha.

doth euill be it kyng, be it Emperoure,
he shal perthe as is heare spoken.

The. vii. Chapter.

 O is me, for I am lyke the Tert.
the gleaners of Som-
mer fruites, and as the
braunches after the wyne har-
uest. There is not a Cluster of
grapes to eate, my soule desireth
rype fruite.

Thus doth our Prophet bewayle the
miserie of his people. He compareth the
good amonges them hym selfe, and the
other to the gleaners and gatherers af-
ter haruest is ended, and al cleane gathe-
red into thy barnes. And the best ambs
men to the wyne braunches wythered,
dried, and hauing nothyng vpon them,
wherupon the despyrous soule myght be
satiate, Therefore he mourneth and wai-
leth for the misery whych of necessitie
must folow so far spred iniquity. And he
sheweth in the verse folowynge, what
fruit it is that he seketh. What grapes
they are hys soule despyeth (Biccurah
the first ripe frutes) meanyng the fore-
fathers first borne in the former age Abra-
ham, Isaac, Jacob, David. These doth
N.iii. Here-

A Commentary vpon
Jeremy cal Israel, whyles they walked
in holynes the fyrst fruits unto the lord.
And heare our prophet dothe complain
that althys good tyme fruit is gathered
and gone, and nothyng lefte vngathe-
red, but brambles and thornes whych
are fit for nothing but the fyre euen for
the fyre of Gods wrath, whych shal shal
tely be kyndled, and no creature shal be
able to quenche it, or to abyde the heate
thereof: For thys our prophet wap-
leth and cryeth wo.

The Text The good perissheth for the
of the earth, neyther is any righ-
tuous vpon earth. All doo lye in
waight for bloude. Euerye man
hunteth hys brother as wyth a
net. They labour to make good
the euyll of theyr handes, The
prince asketh, and the iudge for-
reward, and the great man spea-
keth the destruction of his owne
soule, and they draw wyckednes
as wyth a threefolde cable. The
best amongs the is lyke a byrre,
& the ryghteous lyke a thorne of
the

the prophet Micha.

the hedge. The day of thy ouer-
sears, the daye of thy vyltacon
is come, nowe shal they be ful of
perplexitye.

Here may we se how the spirit of god
is in hys holye saints & prophets is vexed
& troubled for our wickednes. Elias thus *i. Reg. i.*
wayleth: I haue lyled long inoughe, O
Lord, take away my soule, I am no bet-
ter then my fathers. And the Lorde cal-
leth vpon hym, & he answereth againe.
I haue bene zelous & feruent for the lord
of hostes, because the children of Israel
haue forsake thy couenaunt. They haue
destroyed thine altars, slaine thy prophe-
tes with the sword, & I am left alone &
they seke my soul to take it away. *Esay. lvi.*
saith: the iust perissheth, & no man regar-
deth it, in his hart. The good & merciful
are gathered to their graues, & no man *Isal. xii.*
vnderstandeth. *Isal. liii.* Dauid crieth also: Saue
vs O Lord, for the holy ones do fayle &
waste, & faithful are consumed frō amongs
the childre of mē. Again, the lord looked
down frō the heauens, vpon the children
of Ada, to se if ther wer any p dyd vnder-
stand, or that did seke the Lord. Al are gon
bak together, ther is abhominable, ther
is not one that dooth good, no not one.

Isal. liii.

Do

A Commentarie vpon

Do you knowe nothinge O you wor-
kers of wyckednesse whyche dooe eat
vpp the people as men doo eat breade
and calleth not vpon God? In al theese
thynges that our prophete and other
holpe wyters dothe charge you, O Prin-
ces iudges and Magistrates, exampne
your owne conscience, and iudge your
selues, that you be not iudged and con-
demned wth the wycked. You are here
likened to Caine which did lye in wayt
for his brothers bloude. You are likened
to Amroth huntinge your brethren to
catche them in your nettes. If you wer
not such, we shoulde not heare of suche
sodayne fal and rypne of noble houses.
But what soeuer you doo that muste bee
well done saythe our prophete, so stout
lye wyl you defende your own doinges
too make euill good, and good euill as
Esaie sayth, and to cloke your wycked
workes, if you do feare anye daunger.

The Prince that beareth cheefe rule
and maie do the mooste too hyde your
myscheyfe, he must be won wth gifts,
and if he be suche one as will receiue thz
he shall haue what soeuer hee wyl aske.
The iudge must haue part of that which
is geuen, & the greater yche man by this
meanes bringeth forwarde hys purpose
of

the prophete Michah.

to the destruccyon of his owne soule.

Whyles this thre folde cable is thus linked. Therefore dothe Escapethreatning woo and destruccyon to them that thus drawe iniquitie with cables of vanitie and wickednes with carteroores. Whypche counteth euill good, and good euill, whypche do iustifie the wycked for gyftes And saythe farther . Lyke as the flame of the fyre dothe deuoure the stuble: so shal the roote of suche be like the coles, and theyr budde be like the duste.

Escapethreatning

This similitudes of byers and thornes are broughte in for this purpose, to vtter the stinginge and pickinge of wickednes. As byers and thornes do picke al that handleth the whyles they do growe, and when they are hewen vppon they are good for nothinge but to kindle a speake fyre. So saythe our prophete that the best and mooste rightuous amonges them are noisome and harmful vnto me and fit fire brandes for the fury of God. This shalbe knowen most plainely on lesse we do repent when the daies of our visitacion cometh (which is at hande) when affliction, sorow and carefulnesse and pietie and doubtfulnes shal come vpon al fleshe, as foloweth.

Geue no credence to thy frend **The Text**
true

A Commentary vpon
truste not thy brother, keepe the
doore of thy mouth from hir that
lyeth in thy bosome . For the son
slandereth the father, the daugh
ter riseth vp against the mother,
and the daughter in law against
the mother in law.

Beholde the sorowe impietie and
doubtfulnesse whiche foloweth by iuste
plage, the worldlye Tyrantes and euyl
doers. They dooe synge and prycke
euerye manne that medleth wpth them
like thornes, they muste of no necessity
therefore feare, dystrust, and be vn
doutefull of euerye creature as Diony
sius the Tyrante and such lyke. Wher
of some not trustinge theyr owne wifes
were compelled to searche theyr pryue
chambers nightely, and theyr wifes
coffers, & credite therein barbarous and
cruell cougioures. Other durst not trust
theyr owne daughters, but fearynge all
other creatures refused the healse of
theyr Chamberlaynes and other ser
uautes. Durste credyte no barbour
to haue theyr beades, but vsed the help
of theyr Daughters whyles they were
younge

the prophete Micha.

ponge to haue theyr beards. But when
theyr doughters did growe to more age
and yeres, wherein they were able to oyl
cerne theyr fathes dounges, the fear of
theyr owne conscience like Canites for
the crueltie they hadde shewed to other,
wold not suffer the to commit the selues
to theyr own flesh and blood, to their bow
els which did come forth of theyr owne
bodies. But saide within them selues as
did cruel Cain. Eueri one that can finde
the oportunitie wil slay me, and so wpth
their owne handes they were compelled
to swinge of þ hear of theyr own beards
with brenninge coles. This is the greate
and greuous plage that the almyghyte
threatheth to laye vpon the wicked. To
make hym lyke a boylpunge sea whiche
canne haue no rest, whose floudes dooth
rage to their own ruin. Ther is no peace
nor reste too the wycked saith the Lord
God. This did appeare in Cain after he
hadde killed his brother, as it was sayde
before thinkinge by iust iudgmente ther
fore that euerie manne shoulde slay
him that shoulde mete him. And because
in our peryllous tymes there is so ma
ny Canites, it is no meruel though eueri
man be afraied of his brother, no mā tru
steth another. The nobles feareth þ cō
mōs the

Esaye. lxxii.

A Commentary vpon
the commones trueth not the nobilitie
These are the last daies wherein iniqui-
tie dothe abound, loue is losse, charitie
quenched, faythe and trueth are dysuen
forthe of mannes company. If there be
anye tokens of loue shewed, it is for
some wicked purpose, either for the clo-
kinge of some vice or the withdrawing
from vertue and godlinesse, suche there-
fore we muste alwaye suspect. And if thy
brother the sonne or thy mother as Mo-
ses saithe, or thy sonne, or thy daughter,
or thy wife that is in thy bosome, or thy
friende whom thou louest as thine own
life, be about to perswade thee to the wor-
ship of straunge goddes or anye such ab-
hominacion, thou mayest not onelye not
geue credence vnto them, but to help to
punish them. Deu. xiii. If the Emperour
shoulde sende his Interim into England
or the Pope his decretals wi: hal þ saye
promises that the wicked can imagine,
despe them bothe and deteste theyr flat-
terye. If anye Frenshe or Scottishe La-
dye shoulde flatter for lyke purpose, she
oughte moost horrible to be detested and
abhorred remembryng that Salomon by
the flatteringe of his wives, was brought
to Idolatrye. Sampson to his owne de-
struction. And infinite other that haue
fallen

the Prophet Micha.

fallē com into one vice, come in an other,
and at length to shamefull endes by the
flatterpe of fained friendes. Beware of
flatterers therefore, O kinges and prin-
ces, for be sure when so ever you shal de-
lite in them you shal not long continue
withoute shame. The moſte preſent pop-
ſon to a Prince is flatterpe. Beware I
ſaye therefore. For Judas when he flat-
tereth moſte ſayre, is moſt readye too
be trape his maſter. Joab when hee kil-
leth Amaſa and Abner, & ſheweth moſte
friendſhippe, is readye to kil them.

Abimelech when he flattereth hys bre-
threne is all readye throughe ambi-
cion appoynted too deſtroye them. Da-
dila when ſhee flattereth Sampſon too
know his ſtrength, hath the Philiftines
priuylge hid in her houſe. Abſalom bothe
call to his feaſte by flattery and ther ſlai
his brother Ammon, and with draweth
the heartes of the people by flattery fro
hys father David, and at lengthe dys-
ueth him forth of his kingdom. Wherin
appeareth the ſmai truſt to be had to the
wicked worldlings and crafty flatterers,
though they offer great frendſhip, though
they be our brethren, though they ly in our
owne boſoms. And hear mai we ſet before
our eyes who ar to be truſted in this wic-
ked

A Commentary vpon
Red worlde so full of disceit and who are
not. They onlpe which do seke godlines
and vertue and setteth much bi the truth
of the worde of God. For thys truthe is
mightier then women, then wine, then
the kinge, it ouercommeth all. It con-
quereth falshed, it condemneth flatter-
ie, it ouereth away blindnes, it causeth
the blind to se, þ pongscolet to be wiser
thē the great Doctor, it trieth al, it espi-
eth al, it iudgeth, it condemneth al. So þ
author a geuer of this be glori for euer.

Let vs no longer trust to manne ther-
fore or make flesh our arme in thys our
wicked time wherin al are geuen to fall
hode, to flatterie, to deceit, to couetous,
to ambicion, to lyinge, flauderpug, to
al euils and wickednesse. But contrarie-
wise say with our prophet euery one of
vs bothe kinge and subiecte.

The Text. I wyl looke vnto the Lord, I
wyl trust vnto God my sauour,
and my God wyl heare me.

Whether it be in the day of my visita-
cion whē a diuersitie shal come vpon me or
in þ day of prosperitie whē these flatter-
ers shal folow me, I wil regard nothing
but the Lord, I wil trust to none but to
God my sauour. The Lord God is the
measurer of mitrouble, he can & wil heare
my

the Prophet Micha.

my cry & deliuer me from al peril. Ther-
fore wil I cal vnto the Lord with the ho-
ly king Dauid. Psal. iii. O God how are
mine enemies multiplied, how manye
doth rise vp against me. Many doth say
vnto mi soul: his God shal not save him,
but thou O God art the shield euer me.
My glorie and the lifting vp of my head.
I wil cry vnto the Lord wpth my voyce
and he wil hear from his holy hill

Psalm. iii.

O thou myne enemy reioyse not
against me that I am fallen, I
am risen vp again. And though
I shuld sit in darknes, the Lord
is my lyght. I wyl beare the dis-
pleasure of the Lord, because I
haue sinned against him whyles
that he auēge my cause, and do
iudgemēt for me. For he wil bring
me into light, & I shal se his righ-
tounes. The mine enemy shal be-
hold & be ashamed which saith
vnto me: wher is y^e lord thi god?
mine eyes shal behold her; & now
shal she be troden vnder y^e foote
lyke the myze of the strectes.

The Text.

Exce

A Commentarv vpon

Three thynges are here to be obserued in this humble confession of the sinner whether thou do vnderstand it in the person of a perticuler sinner, or in the person of the multitude of Israel led into captivity. First a consideration and knowledge of the synnes committed against God: and therefore patience to beare and to suffer what so euer the lord shall lay vpon their backs. Secondly whether such as are chastened of the Lord are alwayes of the wicked world despised, teyled and skorned vniuersally, and without cause whych doth augment their heaviness. Here is the aduenging therof, and the iudgement of their innocency towards their enemies whych do persecute them, committed vnto God. Thirdlye here is full and perfite saythe of Gods fauour in the middes of the afflictions and hope of a comfortable ende of them to the glory of god to the confusion shame and destruction of all his enemies to be learned.

For the first Dauid cryeth: O Lord enter not thou into iudgemente with thy seruant, for in thy sighte no living creature shall be iustified. For the second part he dare be bold to say, iudge me according to my rightuousnes, and the
xxv.

The Prophete Micha.

xxxv. Iſa. thorowe out for this purpose.
For the thirde he ſaith. Though I do lye
in darknes and in the ſhadow of death,
yet arte thou with me. So ſynnelpe per-
ſwaded of God hys fauoure in the mid-
des of the trouble are the elect of God,
that they ſape alway with Iſaule. Who
ſhall ſeparate vs frome the fauoure of
God? ſhall affliction? ſhall anguiſhe? ſhall
perſecucion, ſhall hunger? ſhall naked-
neſſe? ſhall perill? daunger or ſwearde?
Nape, thou haſt thus appointed, or dep-
ned; and therefore warned vs longe be-
fore, that wee ſhoulde bee ſlapne euerye
day for thy ſake, and counted like ſhepe
readye to the ſlaughter, but in al this we
do ouercome, by him whiche hath loued
vs. And as Paul ſaith in another place,
we do glorie in our affliction, knowe-
inge that affliction bringinge pacience,
pacience bringeth trial and hoope in the
end, whiche is neuer ſhamed.

This leſſon of comforte maye eu-
erye private perſonne feelinge him ſelfe
ſmiten for hys ſynne, learn of our Pro-
phet. But farther now he ſpeaketh in
the perſon of the Jewes, and of the holo
church choſen of God, and the like thin-
ges for them maye bee marked beſydes
the fall of the Chaldees, of Antechriſt &

A Commentarpe vpon:

al Traquantes persecutours of the elect people whiche shall by the conqueste of Christe theyr heade, make al theyr enemies as theyr foote stole, to treade vpon them lyke the myre of the streete as is here prophesied. Therfore must we beare pacientli a litle while, and we shal satisfie our eyes with the sight of theyr fall by the iuste iudgment of God, and vengeance oure cause like as they haue without cause vniustly triumphed ouer vs, hated, oppressed and murthered vs, deseruing no such crueltie at theyr hands, for too the Lorde longe theyr vengeance. And he wll perfourme it. Reade the v. Chapter of wisdom to the end. For the declaration of all thys.

To note also the Phrases of lyghte and darckenesse. Light signifieth knowledge and comfort. Esaye. ii. ix. xlii. xliii. li. lxi. Mathew. iii. Luke. ii. Darkenes the contrarie, persecution, blyndenesse, sorowe. Esaye. xiii. Lamentacions. v. Mich. iii. Psalm. lxxix. To se also and to beholde the enemy, is to reioyse at the fall of hym whiche the iuste dooe for the righteous iudgemente whiche God sendeth vpon the enemy. Psal. liiii, the wycked to satisfy theyr malicious myndes.

Isa. xxxv.

The Text

In the daye when the hedges shall be buylte, that day shal put away

The Prophete Micha.

Awake thy bondage, That daye
Shall come frome Assur and the
walled cytyes and frome the for-
tresses vnto the floud, frō the sea
vnto the sea and too the moun-
taine Doz.

The contrye of Juty was spoyled,
wasted, and destroyed, as ye haue hearde
by the Chaldees and by the Romaines,
but like as in the .iiii. Chapter, sois hear
promised a wonderful deliuerance of þ
Jewes, & a myserable plague to come vpo
their enemies. Ther is a day appointed þ
thy waste places shall be built. Amos. ix.
Ezechiel. xxxvii. A day when al tyranny-
cal exaction and tribute shal be taken a-
wape. Ezechiel. xxxviii. That daye shal
thy people, which wer carried captiue vn-
to Babilon bee broughte frome theyre
strōg-fēced citiies, fortes, castels & holds,
wher in they wer kept prissoners, home
again to enhabit frō the strong citiets to
þ flud Jorda, & frō þ red sea to þ great sea
and so to the hil Carmel and the monu-
taine called Doz. Ekap sayth of thys ga-
thering together Israel frō þ east, I wil
bring thy seede & frō the West I wyl ga-
ther the. I wyl lape to the North, geue

D. ii. and

A Commentarpe vpon.
and to the South hinder not, bypnyng my
sonnes frome farre and my Daughters
from the ende of the earthe.

The Text And the lande shall bee de-
solate for the enhabytauntes, be-
cause of the fruyte of theyr ima-
gynacyons.

Thoughe thys sentence be hear spo-
ken cheiflye of the ennemyes land, yet
is it generallpe true in all landes and co-
rtres. The Cananees were waysted and
destroyed therfore. The Jewes the selfe
had theyr lande flowinge wpth mylke
and honye, so longe before promysed to
theyr fathers, made so desolate for the
fruyte of theyr owne imaginations that
no manne wente thorow it. The Chal-
dees were miserably wasted and brought
to desolacion by the Macedonians for
the fruite of their labours? What shall
I name the desolacions of Sodom, Go-
mog and the other cyties, or the destruc-
cion of the hoolle worlde in the time of
Noah. Do we not reade. Genesis. vi.
That God did se that the malice of man
was greate vpon earthe and all the i-
maginacion of his heart was only evil?
and therfore he saythe he wyl destroye
from

Upon the Prophet Micha
from the face of the earth bothe manne
and beaste, and Wyde of the ayre. Shall
we then walcke still in the frupt of oure
imaginacions? One sorte in fleshye plea-
sures, delitynge in wycked women, and
madde mariages made for worldly pur-
poses, imaginynge howe to be gyle bothe
God and man, as it were. Another sorte
too make them selfe myghty menne of
greate fame, ryches and renoume, ima-
gynge howe to begyle our yong kynge
and to pyl and poll his pooze commons.

The thyrde and worste sorte are the
vnsauerye salte, wherof Chrysse oure
master telleth, whyche shoulde season o-
ther, but because they haue losse theyr sa-
uoure and saltnes, they are fytte for no-
thyng but the dongehell, and causeth o-
ther to syncke by theyr shamelesse lyfe
before the face of God, not darrynge to
rebuke the, or elsse, not regardynge them,
whyles they do seeke benefices and By-
shoppykes, by flatterynge of theyr Lords
and masters and blindinge the poze com-
monnes theyr bryethren.

The .iiii. sorte are of these scattered
sheepe of these dyspylled commonners,
whyche runneth heare and there they
wotte not where for releife, and succour

A Commentarpe vpon
 Appl wanderynge after theyr owne ima-
 ginacion, and not hearkeninge too the
 worde of God whiche byndeth them to
 obedience. Lo such are the fruits of our
 imaginacions in England this dai. The
 gouernours despise theyr God, the sub-
 iects, their gouernours, the people, the
 preistes, the priests neglect their charge
 ouer the stocke. So now it is come so far
 that the boye moste commonly dare pre-
 sume vpon hys better withoute order a-
 gainste honesty and al good disciplyne,
 O good Lorde shall not oure land be de-
 solate for such wild figge trees, barré of
 al good fruts, numbe, lame, and voyde of
 al vertuous studpes & honest exercises.

The Text I fede thy people with thy staf,
 the stocke of thyne heritage whi-
 che abydeth a lone in the wood
 in the myddes of Harmel, lette
 them be fedde in Basan and Gi-
 lead as in the olde tyme.

The prophete seinge in spyrte the
 glorious restorynge and deliuerance
 of Israel, praieth for them that the lord
 woulde vouchsafe to fede them in the
 steade of theese enyll pastoures whiche
 fedeth them selues, knowing mooste al-
 surelye that if the Lord wil be theyr pa-

Upon the Prophet Micha

For, Shepperd and feeder, they shal lacke
 nothinge as Dauid dothe acknowledge
 Psalme. cxlii. confessing also with king
 Dauid that his rod and his staffe doothe
 comforte hys flocke. Therefore dooth he
 saie, feede thy people wpth thy rod. And
 Dauid dothe saie: thy rod and thy staffe
 they haue comforted me. The flocke of
 his chosen heritage he nameth to abyde
 alone in the mounetaynes, because they
 shuld come ouer Carmel and other moun-
 taines, like scattered shepe, one abiding
 and waytpnge for another in that glori-
 ous restoringe, whiche in spyrte he dyd
 fore se, which shuld be like the glorious
 request in Basan & Gilead, whē they first
 entered þ promysed lande, and Manasse
 hadde these twa paynes in possession Jo-
 sua. xlii. And our prophet byngeth in þ
 answer of the Worde, fully perswaded
 that his peticion was already graunted.

Even lyke as in the day of the The Text
 deluyraunce forth of Egypte I
 wil shewe vnto him my wōders.
 The heathen shal be a shamed
 of theyr strength, they shal laye
 their hand vppon theyr mouthe
 their and ears shal be deafe.

A Commentarpe vpon

The Text They shal lyk dust lyke the serpent, and lyke the wormes of the earth. They shal come quaking forth of theyr holes. They shal tremble before oure Lorde god. The shal they feare.

In such vehement prophecies wher p prophetes do seme rauished the chage of parsons, is oft vsed, and therefore I haue hitherto passed it as a thing whiche may easely be marked by him which wpth any diligence doth read them. In the first verse Israel is spokē vnto both in the first and second persō, and in the last the prophet doth so speake of God, rauished by the seruent spirite. And here is a plaine promise of the restorunge againe of Israel, wpth signes and wonders to the shame, confusion and condemnation of the wycked hepten, as is more at large set forth. Ezechiel. xxxvi. xxxvii. xxxviii. xxxix. Ieremye. xxx. xxxi. Eclap. lxi.

The day of the deliuerance forth of Egypte, was most wonderfull wpth the plagues sent vpon pharao, and the downyng of him in the red sea with all
hys

the prophet Micha.

hys army, the standynge of the waters
lyke walles, the destruction of the cities
wthout handes, and other great wor-
kes, wherof the booke of Exodus and
Josue are ful.

The dayes of the spiritual deliuerance
from the helly pharao, as they are won-
derfully begone in our Sauour Christe
the true Messiah, so shal they be by him
then most wonderfully synghed and en-
ded, when al the powet of the aduersary
shal be destroyed in þ end of the worlde,
when the helly pharao shal be cast into
the lake of fyre and brimstone. Ihon. xix.

To lape the hand vpon the mouth is
a common phrase too keepe silence for
shame. Job. xxxviii. That the Serpente
lycke the duste and eateth the earthe, is
the curse of God. Genesis. iii, and here
it is geuen to the serpentis generacion
to fal downe for feare and creepe into
holes lyke wormes, Wherin appeareth
the almyghty power of God and the
weake arme of the wycked. Therefore
doth our prophet ende wth these ex-
clamacions. They shall tremble before
oure Lorde God. Thee shall they feare
O Lorde. Agayne.

What God is lyke vnto thee The Text
whyche

A Commentary vpon
whych he doest pardon iniquitye
and passe ouer synne for the rem-
naunt of thyne enherytaunce, he
hath not settled hys wrathe for e-
uer, but he hath pleasure in mer-
cy. He wyl retorne and haue mer-
cy vpon vs. He wyl tread down
our wickednes vnder hys feete,
and cast al our syns into the bot-
tom of the seas. Thou wylte per-
forme thy promes to Iacob, and
thy mercie to Abraham, whych
thou hast sworne to oure fathers
from the dayes of old.

After our prophet hath receaued this
comfortable answer from God, he ren-
deth thanks wpth an admiracion and
comparyson of the euer lyuinge God,
whych hath wrought these wōders vpon
the false Gods, which can do nothing.
Wherin also he setteth forth the sinful
weakenes of man whych he can attayne
nothinge but by pardon and mercy, ac-
cording to the psalme. cxxi. Blessed are
they whose wickednes are forgē and
whose

the Prophet Micha.

whose sins are couered. Agayn happy is
þe man whom the lord hath not charged
wþ syn. Dauid also after the consy-
deracion of the greate maiestye of God
maketh lyke comparyson, and asketh
what god ther is besydes the lord. Psal.
xvii And Moyses describeth the Lorde
by these properties. Exo. xxxiii. saying:
O Lord, Lorde, mercyfull and gracious
God, pacient and aboundant in ppyte
and truth. Shewyng mercy vnto thou-
sands takyng awaye iniquitye wycked-
nes and synne. &c.

So that God whyche in hys sub-
staunce is vnsearcheable by mercy, ppy-
te and truthe, sheweth hym selfe vnto
men. Wherin also is comprehended the
promes of Messiah made vnto the fa-
thers, by whome thys mercy and lo-
uynge kyndnes shoulde be shewed, and
wþ thys he endeth, as doth the moost
part of the prophetes, to teache vs al-
wayes to haue confydence in God,
thoughe the promyse dooe seeme longe
dpyffered, For he is the god that is true,
he is faytheful, he performeth wþ the
largeste that he dothe promise, he is also
mercifull, he is ppytfull, full of louynge
kindnesse, whych we do feale in that he
did geue his own sonne to be made man
of

A Commentary vpon
of the seede of Abraham for oure sakes
howe canne hee but giue vs all thynges
with hym? To him therefore let vs geue
all glorie. Let vs serue hym wpth feare
and tremblinge, walckynge befoze oure
God as our Prophet warneth, reuerent
lye, doinge iudgement, and louinge mer-
cy al the dayes of oure lyfe. So shall the
wors and curstest threatned vnto the wie-
ked be turned awaye from vs, and the
blessinges promysed too the o-
bedyente chylde bene moued
aboundauntlye poured vpon
on vs. Braunte that wee
maye this do to þe honoz
of thy name for thy
sonne our Lord
Jesu Christe
his sake.
So be it.

Prayse the Lord.

Prayer for the kyng



Alorde euerlyvinge God
Alorde of Lordes, kinge of
kinges. Leade oure yonge
kyng in thy faythe feare
and loue. Teache his heart
thy secreete wisdom. Strengthen hym
therewith tyme before his people pe-
rish, for the wicked do the prey, they
do wallowe in theyr wickednes. Dooe
this for thy truthe sake, whiche he doth
professe, Let not hys ennemies haue the
ouerhande, least they blaspheming thy
truthe do saye where is hys God? what
relygion hathe he professed? So be it.

O kyng by truthe thou standest de-
fende thy truthe. By righteous iudge-
mente thy throne shall be establisshed, by
wickednes subuerted. Therfor hast thou
the swearde by God appointed to sette
vpp the one, too strike downe the other
Thus do, thou shalt lyue & se good daies.

O you that be subiectes vnder thys
kinge of tender age be thanckefull too
God for all hys wonders wroughte in
hys tyme, knoweledge þ it is God that
hathe sente him vnto vs, and hathe sette
forthe his truthe in his weake infancie,
and mightelpe defended hym frome all
treasonnes and traytours rebellions.

Repente

A paper for the kinge.
Repent of al former euils, and praye
wythout ceasinge that the Lorde
god may vouchsafe to guyde,
gouern and preserve him
lōg to raigne ouer
vs with þ love
of Justice
Iudgement and true
holynesse.
So be
it.
(*)

Imprinted at
London by Ihon Dape, dwel-
ling ouer Aldersgate
beneth Saint
Martins.

¶ These bookes are to bee sold:
at hys shop in Scheperspde,
by the Little Conduit
at the syne of the
Resurrection.

¶

Cum priuilegio ad imprimendum
solum. Per septenium.